

CHRISTIAN CENTURY

THE CHURCH IDEAL.

Those who have the care of churches find themselves included in a larger organism which claims their constant interest. This is the community in which they live, and the commonwealth of which they are citizens. This larger society, with its government, its political machinery, its industrial and commercial organizations, its educational and charitable institutions, its groups of artists and writers, its manifold social life—all this is the field of their labor. What they are, as a church, to think and work for, is nothing less than this—that all this complex, highly organized life may be redeemed, regenerated, sanctified. That is the ideal always before their thought. They pray every day, "Thy kingdom come," and their labors must tally with their prayers. What they do in and through the church will be done with the Christianization of this society constantly in view. If they should succeed in building up their church in numbers, in wealth, in social position; if its individuals maintained a good degree of personal integrity, and its families were nurtured in domestic purity, and if, at the same time, the community round about them were steadily deteriorating; if its politics were becoming more corrupt; if its laws were more and more disregarded; if its business methods were increasingly tricky—then the satisfaction with which these churchmen recounted the details of their church work should, it would seem, be greatly chastened by the spectacle of the sinking civilization round about them. It may be questioned whether they ought to be very comfortable in their own little sheepfold, with the flock ever so well shepherded, if evil were raging and triumphing in their community.

—WASHINGTON GLADDEN.

THE CHRISTIAN CENTURY COMPANY

358 Dearborn Street
CHICAGO

Popular and Copyrighted Books

Special 30 Day Offer

ANYONE of the following books sent prepaid to any person who will send us one new yearly subscription to **The Christian Century**, at the special rate of \$1.00, provided seven two cent stamps are enclosed to pay for wrapping and mailing. This offer is unlimited as to number of books you can select. And what is more, we will send one book and **The Christian Century** for one year, **both prepaid to one address for \$1.00.**

These books are large, 12 mos. in size. Handsomely bound in cloth with elaborate and beautiful cover designs and many illustrations and are widely known and read by all lovers of good books. They are as popular as any titles ever published. Read this great list of titles then think what our offer means.

Best Books and Greatest Bargain Ever Offered

THE SKY PILOT. By Ralph Conner
GORDON KEITH. By Thomas Nelson Page
THE SINGULAR MISS SMITH. By Florence Morse Kingsley
MONSIEUR BEAUCAIRE. By Booth Tarkington
THE CALL OF THE WILD. By Jack London
THE WINGS OF THE MORNING. By Louis Tracy
THE VIRGINIAN. By Owen Wister
THE HONORABLE PETER STERLING. By Paul Leicester Ford
THE PRISONER OF ZENDA. By Anthony Hope

How can we afford to do it? We will just tell you how. Our subscription list is growing. We must make August the crowning month of the year so far. We want to offer you something that you can afford to tell your neighbors and friends about, and let them take advantage of the offer too. We feel if you knew just what this bargain meant, 5,000 persons at least would send in their orders. That's just what we want. 5,000 new names in the next 30 days. Send to-day and if you are pleased tell others.

**Remember these are all famous books
in fine and handsome bindings.**

The Christian Century Company
358 Dearborn Street CHICAGO

The Christian Century

Vol. XXII.

CHICAGO, ILL., SEPTEMBER 14, 1905.

No. 37.

EVENTS OF THE WEEK

Consul General Rodgers, at Shanghai, cabled the State Department Sept. 7th as follows: "The general opinion is that the boycott is practically abandoned here, at least for the present; and latest reports from other parts of China indicate that the situation in respect to the boycott against American goods is greatly improved." As Shanghai was the birthplace of the boycott, where it is believed to have been fostered by foreign influence in the effort to stop the growth of American trade in the Orient, this news from Mr. Rodgers is welcomed at the State Department. It is believed that Secretary Taft's visit to Canton and Amoy will result in great benefit, as he is working under special instructions from the president to do what he can to stop the boycott. A report from the secretary on this subject is expected to come by cable to the president.

The Chinese Boycott.

No clergyman of the Church of England in Canada can hereafter solemnize a marriage between one divorced person and another as long as the other party to the divorce is living. This was the decision reached last Saturday by the general synod of the Dominion of Canada. Nineteen of the bishops were present, and it is most gratifying to report that they were unanimous on the subject. Only eight of the clergy opposed it, but the laity almost defeated it, the majority of the canon lay votes being only nine. The Canadian branch of the Anglican church is the first in the world to take this action. A strong fight was waged for permission for the re-marriage of the innocent and injured person in a divorce. The appalling evils of divorce in this country were cited, the testimony of an American judge that he dissolved ten times as many marriages as any clergyman solemnized being especially weighty.

A peculiar situation arose over the signing of the treaties of peace between Russia and Japan. There was such a feeling of resentment in Japan that riots broke out in the capital, and the military had to be called out to quell them. It is estimated that in one clash two were killed and 500 wounded. A large crowd gathered in one of the parks, and adopted resolutions declaring that the nation was humiliated and denouncing the peace terms upon which the treaty was arranged. An attack was made upon the office of the government newspaper, and some of the machinery was damaged. In this country there has been the usual amount of exchange of courtesies between this government and the peace envoys. Praise for the president continues to echo through the world, and the czar

Remarriage of Divorcees.

was reported Monday of this week to have abolished the discriminating and retaliatory duties which had been levied on American exports, especially agricultural implements.

The railways are the great arteries of trade. The managers operating roads between Chicago and the Pacific are enthusiastic over the outlook. Mr. J. C. Stubbs, traffic director of the Southern and Union Pacific, says: "We look for a boom in trade between this country and the Orient. Japan and China have awakened as never before, and will need a great quantity of supplies. The fact that the United States figured so prominently in the peace negotiations has stirred interest in this country with the Japanese and other Oriental governments. If our merchants and manufacturers take advantage of the present friendly relations and get representatives over there quickly, a big interchange of business with this country must result. With peace and a friendly feeling in the Orient, and American ownership of the Hawaiian and Philippine islands, the United States ought to become a power in the east, and we expect a boom in traffic for our roads between the Mississippi valley and Pacific coast ports."

A Railway Boom.

An interesting incident from several points of view was the presentation last week at McVicker's theatre in Chicago of a play written by a minister, Rev. Dr. John Snyder, for twenty-five years and more pastor of the Church of the Messiah (Unitarian), St. Louis. It is a story of Cape Cod life, entitled "As Ye Sow." The title suggests a wholesome lesson, which the play doubtless teaches. The question is raised anew of the proper attitude of the church to the theatre. The author of the play says: "The Protestant church has been foolish to oppose the stage, which I consider the culmination of all great arts. The church has made use of music, painting, literature and the other arts to further its good work, but it has always frowned upon the drama, which is one of the world's greatest educators. Of course there are objectionable plays, but have there not been objectionable people in the ministry?" There is room for sane discussion of this whole subject. It is at least an open question whether Christians ought not to exercise a positive criticism on the stage by patronizing it when the plays are uplifting and wholesome, and leaving it severely alone when they are otherwise.

Church and Stage.

It is always a pleasure to note the growth of fraternity between any two sections of our country, especially between the north and the south. Once in

a great while some half-drunken fire-eater will belch forth vitriolic hatred, like the Quantrell survivor of a few

A New Nation.

weeks ago, but such incidents are so rare that they scarcely afford a Wagnerian element in the harmony that prevails. With churches, educational and commercial institutions in common, and a common history, there is no possible excuse for further misunderstanding or quarrel. Relatives of Grant and Lee, the great leaders in the fratricidal strife of a generation ago, are now serving together on President Roosevelt's staff. Capt. Fitzhugh Lee of the Seventh Cavalry has been summoned to Washington to act as one of the president's aides, and will have as his associate Lieutenant U. S. Grant of the engineer corps, a son of Col. Fred Grant and a grandson of the president. The grandfather of one and the great uncle of the other met at Appomattox.

The United States will test Japan's sincerity in its declarations of altruistic purposes with regard to Manchuria. Steps will be taken immediately to secure to this country all the benefits of the "open door" in the far east. Representations have already been made to

Reconstruction in Manchuria.

Great Britain as to the future of commercial conditions in Manchuria and Korea. Great Britain, as the ally of Japan, is in an excellent position to advise us as to the exact situation. Following this, proposals and representations will be made to both China and Japan, with the approval and co-operation of England. Secretary Root thinks that no more important duty will be assigned to him than the conserving of our commercial interests in these countries. He was always in sympathy with Mr. Hay's policy, and will proceed on the theory that all Japan has said was said in sincerity. Just before the war representatives of this government were turned back from Manchuria by the Russians, and it is an interesting and important question now what latitude is to be allowed. There will be an important period of reconstruction in Manchuria, and our producing interests will watch developments with more or less anxiety until assured of the "open door."

The Keep Commission charge gross favoritism in the letting of the \$230,000 contract for typesetting machines by the government printing office.—The freight handlers in Chicago have given the railroads forty-eight hours to respond to their demand for higher wages.—American Minister to Morocco Fumere was compelled to abandon the legation in the suburbs of Tangier on account of warfare with the insurgents.

Briefs.

EDITORIAL

THE WORKINGMAN

Once more "Labor Day" has come and gone. The platoons of laborers have marched by to the melody of union music, the speeches have been made and the ranks have dispersed. It is more than a holiday; it serves to remind us of the toiler, his merits, his needs, his hopes. The workingman has had the stage. Now he is once more behind the scenes, but the great drama of human life, national and international, would not continue long if he were not faithful. What of the church? Are we doing what we can to bear the gospel message to him? To be sure, as Beecher once said, the gospel should cut the loaf of society from top to bottom, upper crust and under-crust, and yet it is helpful to contemplate the problem in sections.

As to the position the workingman occupies in American society, read the words of the lamented President McKinley: "Nowhere in the world has the cause of labor, its rights and its dignities, been more triumphant than in the United States. Labor here is free and independent; slave labor has been abolished and the workingman makes his own contracts, and enters only into voluntary employment. He is his own master. He is respected and honored in every walk of life. He has by merit forged his way into the very front rank in mechanism and invention, and his trophies are seen on every hand."

There are workingmen in every church. But the great army of toilers seems to stand aloof. Many of the dominating personalities of the future will come from the loins of laborers. If the church is to realize her dream of the coming Kingdom, she must see that the workingman is included in her program, and made the recipient of her message. Yet we cannot establish workingmen's churches; in this free country, we would not if we could. The rich and the poor meet together in the sanctuary, as well as in committee rooms to arbitrate the differences between them. Each class needs the other. Plain people are needed in the homes of the rich and the affluent, as helpers; and they are as much needed around the altar fires.

The gospel is for men, whatever their rank or occupation. It searches the hearts of all alike. Sinners in satin and velvet, and sinners in rags and tatters are alike in the sight of God. The workingman cannot be patronized. The church and the ministry may well put that down. He will not be spoken to condescendingly. He resents it. Who knows when he will be on the pinnacle, and his patron in the ditch? And then, while it is of course true that his occupation may not be refining, and may leave little or no time for refinement, still he is a man; he contributes of his strength and skill to the maintenance of the commonwealth; and, however it may be across the waters, on this side the world he is as respectable as any member of the learned professions, or any financier. No, do not patronize him.

We must see clearly. The majority of workingmen are not at all fairly represented by the few vain-glorious and tricky leaders who appear from time to time in the lime-light. They are as willing and anxious to give value received as you or your neighbor. They love

cleanliness and decency. They are ambitious for their children. Their hearts respond to the same appeals that move the hearts of the learned and leisurely classes. A few unscrupulous labor agitators must not be mistaken for the mass of laborers.

Certainly we should know these men, and be as proud of their friendship as of that of their employers. The preacher should attend their meetings, and an occasional service for them in his church would be well received. Above all, Christian employers must deal Christianly. It ought to be that in every community in the land, Christian employers have a name for fair and just dealing above that of any other employers. They should be the first to seek out remedies for the inequalities of the wages system, the first to raise wages and introduce profit-sharing and co-operation, even if it cut down their own ability to give largely. Leave the gift with the workers who helped earn it, and with it leave a part of yourself, a section of your throbbing heart. Help to fraternalize industry, until we have a system of distribution that we can at least say is just.

NOTES

In connection with the installation of Dr. Edmund J. James as president of the University of Illinois, Oct. 17, 18, 19, a conference will be held on Religious Education in State Universities. The conference will hold two sessions, on Thursday morning and afternoon, of installation week. This is a significant announcement, and indicates a spirit and purpose that will be welcomed by all earnest Christians and educators. We append the topics suggested for discussion without comment. Other suggestions are invited.

1. Within the limits set by our separation of church and state, what religious education may be undertaken by state universities?

2. What, if any, are the legal limitations?

3. What attempts have already been made?

4. Shall this training be delegated to the indirect efforts of teacher and student, or shall it be assumed as part of university instruction?

5. What place may the English Bible have in the curriculum of state universities?

6. The attitude of the church towards the religious life of students at state universities.

7. The obligations of the church.

8. The opportunity of the church at state universities.

9. What denominational objections, if any, exist?

10. Shall responsibility be delegated to the Christian associations?

11. What methods of religious oversight have been undertaken by the church?

12. Is the interest of the church in religious education in the state universities incompatible with loyalty to its own school?

* * *

The Anti-Saloon League of Illinois is already actively at work preparing for the coming primaries and the next legislative election.

To follow up the advantages gained

and carry the local option bill to victory and to protect and stand by the 68 men who voted right will require constant, aggressive work and thorough, systematic organization. The liquor dealers have already announced their intention of raising a fund of \$100,000 to beat the bill and the men who supported it.

The League is now securing, so far as the churches will co-operate, by the appointment of committees, a list of the church voters of the state.

Address Legislative Office, Anti-Saloon League of Illinois, 326 Odd Fellows Building, Springfield, Illinois.

* * *

There are in many cities two bodies of men that ought to hold union meetings occasionally—The Trades and Labor Union and the Ministers' Alliance. The purpose of the meeting should be mutual acquaintanceship, and the pleasure and profit of social intercourse, as well as the discussion of their respective problems. And then again, it might be well for the preachers to meet with the Board of Trade once in a while, especially in a state like Illinois, where gambling in farm products is forbidden, and the members are seeking to evade the law.

* * *

There is a new feeling abroad for the Bible school, and likewise a new spirit entering into it. Every bright child has felt the disparity between the day school, with its severe routine, its definite aim, its equipped teachers, and the Sunday school, with its laxity and its vague search after goodness. There should be no such disparity. The Bible school should be as much a pedagogic institution as the day school—nay, more, because of the greater importance of the subject matter. We believe we are entering a new and brighter era in the systematic study of the Bible.

* * *

The cover page paragraph this week is from Washington Gladden's new book on the work of the ministry. This volume is new, modern, spiritual and practical. It is just such a book as the busy pastor wants to read carefully, and then dip into occasionally. We heartily recommend it. This is the season when churches are looking forward to the work of another year, and two things are most essential—wise plans and right ideals. Some are doing good work, with wholly erroneous ideals. This is a needless waste of energy. Get both right.

* * *

We trust the churches are not expecting too much from the preacher. They do, sometimes, and then scold because the church is "a one-man institution." What made it so more than the lackadaisical members? Starve a horse and he will work, under whip and spur, but nothing like he will when well fed. A little fellow in church had his eyes open when the contribution box was passed. When services were over, and they were walking home, the boy's mother was finding fault with the sermon. As soon as he could get a word in edgewise the little fellow said significantly, "Why, ma, what do you expect for a cent?" The trouble with some of our churches is that they expect too much "for a cent." This is a subject the minister himself cannot discuss, lest he be thought mercenary; but there's many a church among us that ought to begin the fall

campaign by raising the pastor's salary fifty per cent.

* * *

May we not urge once more upon the churches the duty and privilege of sending their ministers to the state convention? Often the minister is the only one who has enough interest to go. None can bring back more than he, in classified information, in intelligent knowledge, in contagious enthusiasm. The journey alone will wonderfully refresh him, to say nothing of the social opportunities and the uplift of the program. We hope the churches will get the habit of sending the minister off to conventions, with reports, and authorized to represent them in every way in the work of the Kingdom.

* * *

Happy is the man whose energies are not all consumed on the things of time; who has a little leisure to examine himself, to commune with God, to lie on Nature's heart, to greet his friends! He alone is rich who claims the higher things by the only real ownership, that which is interior. "Be still, and know."

* * *

At the convocation of the University of Chicago, held at the close of the summer quarter, the following Disciples received degrees: Guy Edward Killie (A. B. Butler College, 1904), A. B.; Usataro Otsuka (A. B. Bethany College, 1899), B. D.; George Everett Young (A. B. Hamilton College, 1877, A. M. 1890; Graduate Xenia Theol. Sem.), B. D.; Bernard Camillus Bondurant (A. B. Hampden Sidney College, 1891; A. M. Bethany College, 1894; A. M. West Virginia University, 1900, Ph. D. Mr. Otsuka's thesis was, "A Sketch of Religious Progress in Japan"; Mr. Young's, "The Early Semites," and Mr. Bondurant's, "Decimus Brutus."

* * *

A canvass of the leading educational institutions, conducted by Miss Rilla E. Jackman, has called out many interesting replies. In the number of missionaries in foreign fields Yale University stands first, with eighteen representatives. Rochester Theological Seminary ranks second, with sixteen; the University of Michigan third, with fourteen; and the University of Illinois fourth, with twelve. The University of California has the largest Missionary Volunteer Band, with an enrollment of thirty-one; the University of Illinois is second, with an enrollment of twenty-five.

* * *

The churches are to be complimented on the gains in Home Missionary offerings last year—a total of \$9,000. Gains from other sources bring the grand total up to \$20,203.75 for ten months of the missionary year, a gain of 31 per cent. Six hundred churches are in line that made no offering for this work last year. Still further, the work done in the nine months reported exceeds any previous record for the same period! This is great good news; first, because of the immediate value of the work and the offerings; second, because it sets a new measure of achievement; and third, because it shows that the churches are awakening to realize the great need and their great ability. Secretaries Smith and Ranshaw will be excused if they are jubilantly demonstrative.

* * *

The Central Committee of the International Sunday School Association and the Executive Committee of the World's

Association met at the summer seashore home of Chairman W. N. Hartshorn, Clifton, Mass., last week, and for four days a score of men known and honored in the business life of the United States and Canada, men who control large and important financial interests, yet who are known as men loyal and devoted in Christian activity, consecrated their time and splendid abilities to the consideration of great problems whose right solution will have a far reaching influence upon the Sunday schools and the Sunday school movement throughout the world. Important action was taken in a number of matters, and "Progress" to secure greater efficiency was the key-word of the conference.

* * *

It was the recommendation of the Kansas City Convention in October, 1900, that we earnestly strive to complete a half million dollars for church extension by the close of 1905. We are now \$42,000 short of that amount. We urgently recommend that all preachers and churches take the annual offering for church extension in September, that the goal may be reached, and that this offering be preceded by giving information to the churches concerning the very persuasive facts connected with the history of our church extension movement.

Committee on Recommendations—Chalmers McPherson, chairman; S. M. Cooper, John C. Hay, J. H. Garrison.

It is not too late for the churches to fall into line with this San Francisco resolution, which is most timely. Surely every church that believes in missions can join hands to reach the half million for so worthy a cause.

Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

5

OBSERVATIONS

The Tissot Old Testament pictures are now on exhibition at the Art Institute in Chicago. I recently spent some time looking through this collection, which includes about three hundred and fifty pictures. They are canvases, about ten by fourteen inches in size, uniform in dimensions, and each mounted with a gilt mat and frame. I was very much interested in this collection, having been strongly impressed by the former series of this artist on the New Testament. Tissot has certainly secured the Oriental coloring and atmosphere for his pictures. He has painted on the spot, and in architecture, clothing and orientalism of form and feature he has done his work to the life. His subjects range all the way from the Creation to the close of the Old Testament. In the historical portions of the book he has given what he conceives to be actual illustrations of the events narrated. In the less easily illustrated parts, such as the prophecies and the philosophic works like Job and Ecclesiastes, he has painted portraits of the chief characters after the manner of Sargent's prophets, and allegorical or ideal scenes suggested by certain lines in the text.

Tissot's chief virtue is also his most glaring fault. He has made real the scenes of Old Testament life. Noah, Joseph, Moses and David stand in striking lifelikeness before us. These are not cloudland figures, but actual men of flesh and blood, living in an Orient which may be studied under almost precisely similar circumstances to-day, and speaking a language not far removed from that heard on the streets of Damascus and Mecca

at the present time. But herein lies the danger of the plan. These figures are in so many instances so badly painted, so glaringly revealed, so uncompromisingly laid bare that they dispel at once those happy and perhaps necessary illusions which shade the Old Testament and relieve its most unpleasant features. In the heroic and noble scenes of Old Testament life Tissot is strong and convincing, but in the ignoble and tragic he becomes almost repulsive through the startling realism of his work. There are many scenes in the Bible which can be imagined without loss of sentiment or value, but to attempt to put them into color and form is to shock or disillusion the beholder.

* * *

Another serious limitation of Tissot's work is his astonishing lack of information regarding many of the most commonplace events of biblical narrative. He illustrates the danger of a man trying to invade a territory which he only partially understands. The court of Saul for example is invested with all the pomp and splendor in which a Solomon might have gloried. The Tabernacle service at Shiloh is represented in as gorgeous colors as those in the Temple at Jerusalem. The tent of Abraham is a dream of Oriental luxury, which could only convey a sense of humor to those who know something of the life of a Bedouin encampment. At such points, and they are many, in this series, Tissot has fallen into the fault of exaggeration and idealism, which it was the very claim of his art to remedy. There are individual pictures in this group that deserve to live, but the series as a whole will not satisfy the biblical student to the degree that the former paintings on the Life of Christ were able to do. There at least fidelity to fact and a noble devotion were in evidence. At the same time these pictures are eminently worthy of careful study, and no one who has the opportunity of seeing them while they are accessible to the people of the Middle West should fail to do so.

* * *

While I am speaking of the Art Institute, I must mention also another work which I came upon almost by chance, but which impressed me profoundly. It is a class study made by Lorado Taft and his pupils last year. It represents the scene of the woman taken in adultery. The figures are life size, modeled in plaster. Jesus kneels in the midst of a curious and hostile group of priests, Pharisees, mechanics and women, and writes in the sand. The woman bends before Him in an attitude of abject shame and penitence. A centurion has just come up to the group and is rudely thrusting apart two men who obstruct his view. There are a score of figures, and some of them show great strength in poise and feature. When I asked Mr. Taft what his purpose was in reference to the group, he smilingly said that he presumed it would be broken up and cast into the scrap pile after a short time. It seems to me that this would be a calamity. Those who wish to see a representation of this striking group may find it pictured in *The World To-Day* for September. It is a proof of the fact that one does not need to go to Paris to find virile and convincing sculpture at the present time, and that even the class work which is destined to be thrown away is worthy of the serious study of any who are interested in the noble ministry of art.

Leslie Lockwood.

The Greatness of the Psalms

Ada H. McCormick

President Harper of the University of Chicago calls the Psalter a manual of personal communion with God, and says that it has shown itself to be the greatest help to worship that history has known.

The use of psalms in the worship of the earliest Christians is attested by Paul's words in I. Corinthians, 14:26; "When ye come together, each one hath a psalm, hath a teaching, hath a revelation." Again, in his letter to the Colossians, he mentions three kinds of praise, "Psalms, hymns, and spiritual songs." The universality of the Psalter and the important place it held in the affections of Christians of all ages is evinced by expressive words of devotion which have come down to us in the writings of devout men.

Athanasius, Bishop of Alexandria, the man who established monasticism in the west, says:

"It seems to me that the Psalms are for everyone who sings them like a mirror of the soul, in which it can recognize its movements and express its feelings. For in this book thou findest the whole life of man pictured, the moods of the heart, the movements of the thought. If thou hast need of repentance, if thou hast met trial and temptation, if thou art exposed to persecution and calumny, in all, and in every case, thou canst find here instruction, and bring thy case before God in the words of the psalms."

Ambrose, Bishop of Milan, gives his testimony to the worth of the psalms in the Christian life in the following words:

"The law of Scripture teaches, history instructs, prophecy prepares, admonition corrects, precepts advise. In the psalms is the fruit of all, and a healing medicine for the soul. It is the praise of God, the weal of man, the voice of the church, the best confession of faith."

W. E. Gladstone, the statesman of a later day, expresses his devotion to the Psalter in these words:

"All the wonders of Greek civilization heaped together are less wonderful than is the single Book of Psalms—the history of the human soul in relation to its Maker."

The enumeration of such living thoughts gathered from all classes of men might be continued indefinitely; indeed, could the unwritten words of the millions of earth who loved the psalms come down to us, no single human hand could record these outpourings of the hearts of God's own children.

The psalms formed one adamant bond between the early churches. Prothero has so well said of the psalms:

"In them the spirit of controversy and the war of creeds are forgotten; love of the Psalter has united the Anglican and Roman Catholic, Presbyterian and Non-Conformist. Over the parched field of theological strife the breath of the psalms sweeps, fresh and balmy. For centuries the supplications of Christians, clothed in the language of the Psalter, have risen like incense to the altar-throne of God; in them have been expressed, from age to age, the devotion and the theology of religious communions that, in all else, were at deadly feud."

During the earliest stages of the Christian church, especially in the time of persecution, it was most natural that the faithful should turn to the psalms for consolation in individual worship as well

as in secret gatherings. Augustine calls the twenty-third psalm the "Hymn of Christian Martyrs." Tertullian, in his description of the Love feasts of the early Christians, about 150 A. D., says that, after the washing of hands and the bringing in of lights, each is asked to stand forth and sing as he can a hymn to God, either one from the Holy Scriptures or one of his own composing."

Early in the second century Pliny describes, in his letter to Trajan, the worship of the Christians of Bithynia who assembled on an appointed day at sunrise and sang responsively a song to Christ and God. Justin Martyr gives a similar description of Sunday gatherings. Until the middle or end of the fourth century it is said that only psalms were permitted to be used in public worship.

Writing of the use of the psalms in the church, Ambrose says that, when other passages of Scripture are used, the words are drowned in the noise of talking. But, when the Psalter is read, all are dumb.

With the rise of monastic orders, the psalms formed a conspicuous part of the public worship. Basil, the father of eastern monasticism, living from 329 to 379 A. D., tells us that his monks were accustomed to rise before daylight, enter the house of prayer, and, after confession to God, turn to the singing of psalms.

During a midnight vigil on February 8, 356, led by Athanasius and his monks, the church of St. Theonas was suddenly surrounded by soldiers. At this critical moment Athanasius ordered the deacon to read the 136th Psalm and all the people to respond with the words, "For his

mercy endureth forever." It was the chanting of a psalm by a multitude of worshippers in the Chief Church of Cæsarea, in 372, that turned the Emperor Valens from his intention to seize Basil and his monks for persecution. We are told that on the night of the death of St. Cuthbert, on March 20, 687, the brethren passed the night in the church in prayer and in the singing of the 60th Psalm. The psalms form the very heart of the Benedictine Rule and the monks were required to commit the entire Psalter to memory.

During the middle ages the psalms were used in the worship of the churches under such men as Augustine, Thomas a Kempis, Benedict Biscop, Wilfrid Dunstan and others. Dr. Neale says that from the sixth to the sixteenth century the whole Psalter was recited throughout every week by every ecclesiastic. The canons of the Eastern church required so much psalm recitation that the daily portion could not be done in twenty-four hours.

The story of the influence of the psalms on the church of the Reformation era, through the lives of such men as Savonarola, Luther, Melancthon and Wyclif, John Huss, Jerome of Prague, others is exceedingly interesting. The comfort of the reformers and their faithful followers in life, the psalms still sustained them in the hour of death. In 1384 Wyclif died with the words of the 17th verse of Psalm 118 on his lips. On July 6, 1415, John Huss perished at the stake chanting the 31st Psalm. On May 30, 1416, the words of the same psalm fell from the lips of Jerome of Prague as he suffered a similar fate.

Ft. Wayne, Ind.

From Other Ink Wells

As it is, Russia is built upon wrong; not simply the wrong of an autocratic government, but the wrong of conquered provinces, crushed nationalities and broken faith. Seldom has a better opportunity for greatness ever come to a nation. By a decree the Czar could change discontent into loyalty, and open the door to intelligence, industry and prosperity and power. The world waits, but waits with the feeling that the opportunity will not be seized, and that the people will come to their rights and power through long struggle and suffering, it may be through violent revolution and bloodshed, ending possibly in disintegration.—The United Presbyterian.

The Record-Herald says that "the increase of crime has aroused the citizens, and Mayor Dunne has heard them in a petition to suppress murders and burglaries." Indeed! These same hysterical citizens will go right on tolerating, veting for and patronizing the thousands of institutions in Chicago which breed and train those murderers and burglars.—Eureka Democrat-Journal.

It is not hard to understand how there may be an increase of church membership which tendeth to poverty. The larger the number of people in any community who profess to be followers of Jesus Christ but deny his leadership in conduct, the more strong and persuasive

will be the testimony against Christianity. A church composed of ten truly righteous men and women is a more potent force for extending the kingdom of God than one including 100 people, only one-half of whom carry religion into daily life. The church is weakened by additions unless the increase is composed of those who are genuinely devout. This is doubtless what Mr. Morgan had in mind when he made the statement to which we have already referred.—The Standard.

A Christian life which does not cost its owner self-denial, time, and money is worth just about as little as it costs. Discipleship without effort is a mere word, not a real force. Nevertheless, it is the mark of the truest Christianity that its joys outweigh its efforts. It is reported of General Armstrong that he said once, "I have never known what self-denial means." He had striven, toiled, spent himself, consecrated all things to God and his work, and yet what everyone counted extreme self-denial had never seemed that to him, because to him it meant joy.—Forward.

What is the reason for the frequent collapse of character which is seen so often and in places least expected? Men of previously good business reputation, women of unsuspected virtue, statesmen
(Continued on page 926.)

The Purpose of God as Revealed in the New Testament

(Concluded.)

E. W. Allen

The purpose of God is manifested in and through Christ. "Thou shalt call his name Jesus for he shall save his people from their sins." They shall call his name Immanuel, "God with us." "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." "In him was life, and the life was the light of men." "There was the true light that lighteth every man coming into the world." "In his name shall the heathen hope."

No human being who ever trod the earth has left behind a representation of himself more clear and living, and more certain of its truthfulness and purpose than is that which we possess of the Man of Galilee.

The world-wide purpose of God finds expression in Christ. This promise of universalism is without parallel in history. The most conservative interpretation of the great Commission of Christ is in effect this: "The world is mine, and this gospel, for which I am crucified, is the means by which men and nations shall be brought into subjection to the universal Kingdom of truth and righteousness, of which I am the Divine, fore-ordained and eternally predestinated King."

The Apostles love affectionately declares: "To this end was the Son of God manifested, that He might destroy the works of the devil." "He is the propitiation for our sins; and not for ours only, but also for the whole world." He completes the canon and gives the epitome of apostolic teaching in these words: "We have beheld and bear witness that the Father hath sent the Son to be the Savior of the world."

The Apostolic writings are the records of the way in which Christ as truth was apprehended. He was to be a Savior. A Savior of society. A society universal. A society eternal. The object of Christ's mission was not heaven but earth. "I am come that ye might have life." To narrow God's purpose to include a select number and not the whole world we have found is not God-worthy. Of course, heaven is to be the abode of the redeemed. But this was known to the old covenant. The old Testament Saints "confessed that they were strangers and pilgrims on the earth," and "desired a better country, that is a heavenly country." If heaven is the object of our quest, what is that "better thing which God has provided concerning us." No, brethren, do not belittle, but give literal and liberal interpretation to this gracious and God-worthy truth. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." How many in the first clause?—All. How many in the second clause? Frame not your answer in tacit confession that the Devil is more potent than God's Own Son. "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."

The world is redeemed. This redemption is real and it has in the life of humanity its realization. The world is redeemed in the Christ, and the process of history is in the realization of the redemption of the Christ. He redeemed the

world by becoming Himself the perfect Redeemer, attaining and fulfilling the perfect righteousness. He redeemed the world by becoming one with humanity in the life of the world. The New Testament declares human life is constituted a life in Christ. The churches are "in Christ." The members are found "in Christ," and preserved "in Christ." They are "saved" and "sanctified" "in Christ," "rooted," "built up" and "made perfect in Christ." Their ways are "ways that be in Christ," their faith, hope, joy, their whole life is "in Christ." They think, speak, walk "in Christ." They labor and suffer, sorrow and rejoice, conquer and triumph "in the Lord." The fundamental relations, the primal duties of life, have been drawn within the same circle. The broadest distinctions vanish in the common bonds of this all-embracing relation. "They are all one in Christ Jesus." The influence of it extends over the whole field of action, and they "do all in the name of the Lord Jesus." The will by which they guide themselves is "The will of God in Christ Jesus concerning them." This character of existence is not changed by that which changes all besides. Those who have entered on it depart indeed, but they "die in the Lord."

I am now ready for the practical and significant question, What correspondence is there between our habit of thought and the Christian consciousness which speaks in these pages? Here is the summary of the New Testament teaching.

"Of him (God) are ye in Christ Jesus."

We have condemned the doctrine of universalism for the future, without anxious thought for the New Testament universalism of to-day.

Evolution as a philosophy may not be tenable in accounting for creation, but the evolution of man and not individuals is the divine purpose and programme. The doctrine of the New Testament is not so much eschatological as evangelical. The close of each Gospel confirms this. The reproof of the angel at the Ascension should be felt by every generation since, "Why stand ye looking up into heaven." God is not the God of the dead but of the living. The universal organization of the human race on earth, into one social, spiritual kingdom in Christ, has been the grand, far off event toward which the whole creation, and the whole process of history moves.

It is God's purpose that men should be partners with him in the salvation of the world.

"No blind, unsharing instrument,
But joyful partner of his purpose."

Accordingly Jesus said: "Ye are the light of the world." "Ye are the salt of the earth." "Go disciple all nations." "Ye shall be my witnesses unto the uttermost part of the earth." And in his great prayer, "As thou didst send me into the world, even so sent I them into the world," he associates his disciples with him in his mission—to save the world. Paul accepted the tremendous responsibility and for this God-like accountability he affirms that it is the grace of God given him "to preach unto the heathen the unsearchable riches of Christ and make all men see" it. And to his charge to the church to preach the word he

shows the necessity for through the church is to be made known "the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus." This is the point of his argument in the 10th of Romans for the necessity which rests upon men to give the Gospel of salvation to those who are in darkness. There is no other way of reaching men. Every man who receives Christ becomes a trustee for other men to give Christ to them.

I think many of us feel that the piety of our day enclosed itself too much within the limits of individual life. That I should be pardoned, saved, sanctified, are worthy desires for me. But I am a member of the Kingdom of God, a citizen of the City of God. There ought surely to be a consciousness within me corresponding to that position. There ought to be affections which will associate me in spirit with that larger history in which my own is included; and which will make me strive that the kingdom of Christ come, and the city of God be manifested. "We are the means to some majestic end."

Through us must come the universal good.

In us the forces of the Maker blend,

Upon us depends the larger brotherhood;

With us mankind must journey to the heights,

Let us go forth and set the world to rights."

The Christian who makes his life conform to the purpose of God, is antedating heaven and reaches the heights of life at once the broadest, freest, happiest.

Think you God's purpose shall fail of accomplishment? Look at the capital he has invested in it, I reply. He has planned it and invested in it all of his love and grace. Choosing nations and individuals, in the end he spared not his own son. He sent forth the Holy Spirit to be the guiding and anointing power in carrying it to fulfillment. He has at length employed his church to crown it with success. Oh, can any Christian in all the world say—it is not my responsibility? He expects us to pass along our inheritance to the heathen world. It is a far off world, and those yellow, brown and black brothers seem unimportant except as they may be made to contribute to our national or material wealth. When we were joined to Christ for salvation we were made one with him in all that stands for—and he stands for the heathen world. They are his possession and unless we strive to secure this power for him we are disloyal. We have the message, the glorious Leader, the promise of unmeasured spiritual power and boundless wealth. What then wait we for? For an enlightened view, for a true and noble consecration.

The living God is ordering his world, and in this attempt to evangelize the world, we are not setting out on any mad human enterprise, but we are simply feeding our life into the great sweep of the orderly purpose of God. When the people of a nation come to regard the elements of wealth, literature, art, or even religion, as ends to be enjoyed, rather than as means to make man, they have missed the purpose of God. When a church accepts a laissez-faire philosophy of existence, and with self complacency asserts that it accepts no respon-

(Continued on page 924.)

Sunday Afternoon

GOING HOME

Moses Teggart

An aged man, so gray, so gray—
His beard was white as foam;
I met him at the close of day,
And questioned, "Whither roam?"
He answered: "Sir, I've toiled all day,
And now I'm going home."

Oh, blessing on his head, so gray,
His beard may Love it comb!
And when doth come life's closing day,
And stars light up the foam,
His work well done, pray God he may
Indeed be going home.

THE WAIF'S HYMN

Emma E. Hornbrook
(A True Story.)

An Englishwoman residing in a foreign city was led to seek our friendless young girls who were not well acquainted with the language and habits of the country, cheering their loneliness and helping them to do right. In some extreme cases she was obliged to provide a temporary shelter, and rented one or two rooms for this purpose.

In a singular way three children, who had been sold to an artist for models, were brought to her by friends. She was entreated to take them under her care until some further arrangement could be made for their well-doing. While the children were with this woman the police brought her a young woman who was rescued from drowning in the river, into which she had thrown herself. So friendless was she that she exclaimed:

"Oh, it was not that I wanted to die, but I did not know how to live. If only a dog had pulled my skirts I would have turned back."

But, alas, privation and the nervous strain had done their work, and all the care on earth could not restore. She knew she was dying, yet her heart was hard. She thought God had dealt hardly with her, not knowing that the goodness of God was leading her to repentance.

One evening as she lay on her bed in the twilight, her one earthly friend beside her, sweet sounds broke the stillness. The children were singing in an adjoining room:

"I heard the voice of Jesus say,
'Come unto me and rest'—"

"I came to Jesus as I was,
Weary and worn and sad."

"Weary and worn and sad," she murmured. "Ah, that's me—that's me."

Suddenly she tried to raise herself. "Have you been to Him?" she eagerly asked of the friend beside her.

"Yes, thank God, I have."

"And has he given you rest?"

"Yes, dear; oh, yes!"

"Then put your arms about me and try to take me with you to him. It would be easier to go with one who has been before."

And so the end came. The troubled soul found rest. The children were God's messengers. Do you not think they will praise him together before the throne, all sin and sorrow past?—Service.

"CHARITY"

G. L. Morrill

The train was nearing town, when a man swung himself along the aisle of the car on his hands. He paused, looked into my face, and handed me a card with a little verse on it. I thanked him, and gave him some money, which he gratefully received. He shuffled on to the next seat, occupied by a woman whose hands were soft, and whose heart was hard. She shook her head—no, and after he left, she turned to me and said: "I wonder if he wasn't drunk when he had his legs cut off?"

I told her that I didn't know—but I did know that he was legless now, and whether or not he was drunk or sober when the accident occurred, he was in need of help.

That little incident reminded me of what happened long ago when I was a little boy. It was a cold morning, and a tramp came to the house. My father went to the door, listened to his story, and gave him a dollar and a "God bless you." A lady present said: "Mr. M., you were very foolish. That was a worthless fellow, and he will go and spend your money for drink."

Tears came into my father's eyes as he replied: "I hope not; but if he does, I can't help it. My boys are not dead yet. If sometime they are in need I hope somebody will help them."

Every day we meet pitiful cases. The people may be worthy or unworthy, but it is for us to act the part of the good Samaritan, and pour the oil and wine of help into their wounds. Our duty's path does not always lead in the mountain scenes of merit, but in the valley of guilt. Sir Launfal found the Holy Grail when he "gave the leper to eat and drink." If this cripple was "drunk," he was like Lamb's Bridget, who "did not like to be told of her faults." If sober, the charge was uncalled for and unkind, and from man or woman betrayed lack of charity. Better be taken in nine times by the undeserving than to turn one needy man away. Help the unfortunate, and then ask them, if you must, how it happened. The Saviour fed the multitude first, and preached to them afterwards. "God commandeth his love toward us, in that while we were yet sinners, Christ died for us."—G. L. Morrill.

NOT GETTING ALONG

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, my son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartening answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help.

The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me you were not doing a thing! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money to support you as long as you live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."—Weekly Witness.

TWO STRANGE ADVENTURES

Travelers are sometimes brought face to face with great perils, out of which they escape in ways that you or I would hardly think possible. Two such cases are described for us by two different writers.

One tells us of meeting a lion while he was traveling in Africa. He was going down a steep hill on his bicycle, when, suddenly, without warning, a lion walked into the middle of the narrow path, and stood there, gazing intently at the rapidly approaching traveler. There was but a moment for thought, and quickly deciding that the only thing to be done was to go straight ahead, the traveler dashed forward, ringing his bicycle bell as furiously as he could.

The lion stared in wonder at this strange machine rushing toward him, and then his wonder turned to fear. The terrible creature on wheels was all too much for the king of beasts, and, turning tail, he fled down the mountain side and was soon lost to view.

In the other case, a lady in Florida was returning from a walk, when she met a huge black bear, which rose on his hind feet to look at her. Feeling that she must do something, the lady quickly opened and closed her umbrella in the bear's face, and like the lion, he too, turned and ran away as fast as he could. —Christian Observer.

Those who have most happiness think least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—Thackeray.

Where work is only a grind there is no grist fit for human bread.

The time has come, as I knew it must, She said, when we should part; For I ceased to love when I ceased to trust,

And you cannot break my heart; Nay, I know not even if I am sad, And it must be for the best, Since you only take what I thought I had. And leave to me the rest.

Phoebe Carey.

Home and Children

THE BLOSSOM

Henry Van Dyke

Only a little shriveled seed—
It might be flower or grass or weed!
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers,
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering
gleam

Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window
there;

Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

THE BOY WHO MADE THINGS INTERESTING

Zillah Foster Stevens

Most teachers who deal with boys realize from experience the boys' inexhaustible capacity for making things interesting; but it was the boy of the Tenth Legion who demonstrated that even a temperance lesson can be made interesting.

You remember that lesson, the passage from Isaiah 28, given us on November 27, 1904, as the World's Temperance lesson.

Teachers there were who dealt with that lesson, declaring "Nothing of interest in it," while their classes agreed with them. And other teachers there were, so certain of its dearth of interest, that they dealt with it not at all.

The Tenth Legion is made up of Sunday school boys of high school age, and one of their definite doings is the memorizing of each and every one of the International lessons. Once in three months an open meeting is held, and on these quarterly occasions twelve Sunday school lessons are recited from memory.

The yearly meeting is an event, and when that occasion arrives all the lessons for twelve months are reviewed. But as the modern audience is scarcely equal to the strain of forty-eight lessons, only titles, main truths and golden texts are recited.

When the boy's name was called he faced a depressing situation. Nobody expected anything interesting. The monotony of more than forty previous lessons had sent some into peaceful dozes, other some into dead indifference; while the irrepressible girls had gone to giggling, and the irrepressible boys had fallen to sly scrimmaging.

But before our boy had been sixty seconds on his feet, sleepiness, indifference, giggling and scrimmaging had disappeared. Eyes, ears, attention, were all for the little fellow in knee-pants. A reporter, who had been diligently padding items to fill space, seized a fresh sheet

and pencil, and commenced a sketch of the boy.

"Ladies and gentlemen"—there was compelling earnestness in the tones; people listened.

"I have been assigned the great International Temperance Lesson, whose title is 'Overcome with Wine,' and which tells of the drunkards of Ephraim. But in place of reciting about the drunkards of Ephraim, it is more appropriate, I think, to tell you about the drunkards of St. Louis."

A newspaper, one of the great city dailies, was in the boy's hand, and with a vividness that made things real he read an article which related how nineteen men had been shot in the open Sunday saloons of St. Louis during the past year—nine of them killed. Then the boy talked ten minutes.

Interesting? You should have seen those people. They applauded the brave, sensible lad. They whispered comments to one another. They talked about it as they walked home. They talked about it afterward. They are still talking about it, and planning work besides. A fact had been made real to them, and the reality had gripped attention, minds, hearts, consciences.

And the reporter, recognizing that a sensibly handled temperance lesson was interesting, not only to a church audience, but to the public, scribbled and sketched so effectively that his great daily accorded a column and a half to that interesting matter, a temperance lesson.

It is worth while to understand clearly the interest-compelling method employed by that boy. What did he do? Simply this: he searched for, he selected, the main practical truth from that lesson—"Woe to the drunkards." This main truth he moved forward from 725 B. C. He transferred it to A. D. 1904, and laid it alongside present-day facts and present-day conditions. And in doing this he taught his audience that Isaiah's warning, spoken twenty-six centuries ago in the streets of Jerusalem, was no old story, out of date; it was fresh, up to date, and as vitally interesting as if spoken by our own preachers in the streets of New York, or Chicago, or St. Louis.

Employ this method, and any lesson—temperance lesson, missionary lesson, lesson on any topic—will be packed with practical and interesting matter.

Test this method on the quarterly temperance lesson for September 17, 1905!—S. S. Times.

Are You a Candidate?

The late Senator Vance had an old colored servant who was a very ardent Calvinist. The Senator, who was not a Christian, nevertheless enjoyed hearing Uncle Bob talk on religious matters, and especially on his favorite theme of election. One day the Senator said: "Uncle Bob, don't you think I will be one of the elect, and get to heaven all right?" "I think that am doubtful, Massa," said the colored man, "fo' I's observed dat you's nevar been elected to anything what you wasn't a candidate fo'."

ABE LINCOLN'S TWO TEXTS

Among those who might fairly claim to have known Abraham Lincoln were the pupils in a primary and intermediate school located near the White House in Washington, the yard of which was separated by a fence from the rear end of the White House grounds. Most of the reminiscences of the President which the boys carried away with them were small events not easy to relate, but such, nevertheless, as gave to them a growing love for the great man who sometimes found recreation in watching and applauding their sports, and who more than once visited the school and addressed the children. One incident, however, stood out distinctly, and is described by a witness, one of the boys then attending the school.

One day the teacher gave a lesson on neatness, and asked each boy to come to school next day with his boots blacked. They all obeyed; but one of them, John S., a poor one-armed lad, brought down upon himself no end of ridicule, for he had used stove blacking, the only kind of polish which his home afforded.

Boys are sometimes merciless in their ridicule. The poor child, only nine years old, and doubly sensitive because of his lost arm, tried to be brave, but his lips were quivering and the tears were in his eyes, when the jeering suddenly stopped, for there, leaning upon the fence and listening, stood the President.

Mr. Lincoln uttered no word of reproof, but entered the schoolhouse, and made inquiry of the teacher. He learned that John was a son of a dead soldier, and that his mother, who had other children, was a washerwoman. Then he went away, and it was many days before he came back again; but the next morning John was at school in a new suit, and with new shoes radiant with the best blacking. The change was so great the boys hardly recognized their companion, whom they plied with questions. John replied that the afternoon before the President and Mrs. Lincoln and another lady had called at his home in their carriage; that the President had taken him to a clothing store and bought him two suits; and that while he was doing this the ladies made inquiries of his mother, which later were followed by clothing for the two little girls and a supply of coal and groceries. In addition to this information, the lad brought to his teacher a scrap of paper containing a verse of Scripture, which Mr. Lincoln had requested to have written on the blackboard:

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Some weeks afterward, when Mr. Lincoln visited the school again, the verse was still there, and the teacher called his attention to it. Mr. Lincoln adjusted his spectacles and read it; then removed his glasses, and wiped them, and the boys thought there were tears in his eyes. But he replaced his glasses, and taking a crayon, said: "Boys, I have another quotation from the Bible, and I hope you will learn it, and come to know its truth as I have known and felt it." Then below the other verse he wrote:

"It is more blessed to give than to receive."

"A. Lincoln."

One boy, at least, never forgot it. He is now himself a teacher in the public schools, and often tells the boys he teaches of the two texts which President Lincoln taught to him and his schoolmates.—Youth's Companion.

The Illinois State Missionary Convention

F. G. T.

The convention of the I. C. M. S. held at Decatur last week was one of the best, in attendance, reports and program. The State Board and the churches are to be congratulated. As will be seen from the figures herein, the magnitude of the work is being realized by the workers, and adequate equipment furnished.

Decatur is a good meeting place, and the new Central church is convenient and attractive. A description of this building appeared in a recent issue. The platform in the auditorium was tastefully decorated with potted ferns and cut flowers, and an air of hospitable welcome pervaded the entire place. Thursday morning the enrollment committee, E. O. Sharpe chairman, reported 300 present from out of town. And it was a thoroughly representative body. There were several of the "old stagers," but a marked feature was the large number of young men—men, too, who give every evidence of careful training for their high work and consecration to it.

Promptly at 7:30 Monday night the gavel fell and the C. M. B. M. section opened with devotional service led by Mrs. Sue T. Odor of Decatur. This part of the program is reported by Mrs. Ada McCormick. Tuesday night the I. C. M. S. convention began, with a ringing address by President Geo. A. Campbell of Chicago. There were echoes of his speech in the lobbies when your reporter arrived Wednesday morning. One enthusiastic man said, "Campbell out-did himself," and that is high praise.

Wednesday morning opened auspiciously with a devotional service conducted by P. T. Carnes of Maroa, the novelist. The usual convention committees were appointed and charged to be faithful, and then Corresponding Secretary J. Fred Jones, one of the true and tried, submitted his report. He very kindly omitted all but the salient features, giving a concise statement of the work done. Like a considerate secretary, he also furnished a synopsis for the press, which we present here. This courtesy the editors greatly appreciate.

The state missionary year ended July 31, and the convention was held at Decatur, September 4-7.

Blanks were mailed to the clerk of every church and the returns show that there were 3,898 conversions and 3,558 added otherwise, giving a gain of 7,456 members. One hundred and thirty-three churches held revival meetings, with 4,412 additions.

Eight new buildings were erected, at a cost of \$62,500, and 66 houses were repaired, at an expense of \$997,460.

Footings for the entire state: 809 churches, with 91,509 members; 664 Bible schools, with 56,215 pupils; 300 Endeavor societies, with 8,444 active and 1,515 associate members; 106 intermediate and junior societies, with 3,675 members.

The Ministry.

There were 73 removals within the state, 55 went out and 32 came into the state, 8 entered the ministry, 8 quit for other pursuits, and the full roll is 463.

The names of those who are deceased are Frank Wieland, Caleb Edwards, Chas. Yelton, M. McFarland and W. S. Herman.

The Secretary.

He served 365 days, visited 67 churches, held 5 meetings, delivered 203 sermons,

added 39 persons to the church, dedicated one building and collected \$1,113.12.

Missionary Funds.

Receipts from all sources: From churches and individuals, \$3,899.54; interest on Permanent Fund, \$1,216.95; Chicago churches, \$1,494.70; supplementary receipts, \$4,197.56; Bible schools, \$352.74; negro fund, \$85; News receipts, \$89.95. Total, \$11,336.44.

Summary of Missionary Work.

Men in the field, 62; churches visited, 241; days service, 1,644; revivals held, 76; sermons delivered, 1,369; conversions, 1,272; other additions, 1,044; total additions, 2,316; churches organized, 8; churches reorganized, 10; churches aided, 70; Bible schools organized, 8.

New loans were made in the Students' Aid Fund amounting to \$350. The Christian Endeavorers are helping support the work at Savannah. Marion Stevenson of Chicago was elected state superintendent of Bible school work at a salary of \$1,200 and expenses, and entered on his new duties Sept. 1st. There are three Living Link churches—the Second, at Bloomington, J. H. Gilliland, pastor; the Central, at Peoria, Harry F. Burns, pastor, vice G. B. Van Arsdale; and the Central, at Decatur, F. W. Burnham, pastor. They pay \$200 each, and are in correspondence with a mission church to which their support goes.

The recommendations of the board were few and clear: That all churches and preachers rally to the work with increased devotion. That the first Lord's day in November be made an high day, careful preparation paying the way for a great offering for state work. That certain minor changes be made in the constitution of the society. These recommendations were unanimously approved. Hereafter it will be Field Secretary Jones, instead of Corresponding Secretary. Life memberships were reduced from \$50 to \$25, payable in cash, or \$5 a year for five years. This should be noted by all the preachers and a vigorous canvass made for life members as part of the November offering. The treasurer's report, by J. P. Darst, tallied with the secretary's financial statement. W. D. Deweese, office secretary, made a compendious report, showing 312 days' service, and a large volume of correspondence, together with the circulation of the News and a variety of printed matter.

Permanent Fund.

P. Whitmer's report on the Permanent Fund was most gratifying. It showed a total assets of \$24,142.34, all productive. Thos. E. Bondurant of DeLand made a bequest to this fund which will amount to \$75,000 when the estate is settled, and a number of wills have been written which will increase it by half as much more. Illinois is to be congratulated; she probably leads all the rest of the states in this fund.

W. W. Weedon, president of the board, expressed his gratification with the report, but exhorted to still higher achievements. He declared that the outlook in southern Illinois is bright.

N. G. Brown, Walter Jordan, J. H. Smart and Mr. Kelley spoke briefly of the progress in their parts of the state.

Jno. D. Miller of Shelbyville was introduced, and brought a word of cheer. Chas. H. Altheide, Bloomfield, Ia., sang a gospel solo with feeling and effectiveness. He has a sweet voice and seems to understand his business. He is engaged till after the holidays.

In the absence of F. M. Rogers, C. A. Burton delivered the address on "The Place of State Missions." He argued that it is first place, because of its efficiency, because of the logic of the case, and because of its responsibility and opportunity.

Stephen E. Fisher of Champaign preached the convention sermon, on the theme, "Primacy in the Kingdom," pleading for the fundamentals of such primacy, first, possession of a great truth, the gospel; second, domination by a great spirit, and, third, yielding a great service.

Archibald Campbell of Toronto, Canada, was presented to the convention and said: "In Canada we confront the opportunity of the century, but our force is all inadequate to meet it." After prayer by A. P. Cobb and A. McLean, the session adjourned.

The afternoon praise service was led by J. A. Barnett of Pekin, and the features followed thick and fast. There was a great address by A. McLean on "The Grace of Giving," and another by G. W. Buckner of Macomb on "Practical Christian Union." Excerpts from these will be found in another column.

Educational.

Then came the session of the Educational Society, Mrs. S. J. Crawford presiding. The purpose of the association is to maintain and enlarge Eureka College. It shares equally with the trustees in the support of Field Secretary J. G. Waggoner, seeks to increase attendance, and provides financial aid. Last year only about fifty churches observed Educational Day, sending in \$300. The treasurer's report accounted for \$8,376.24 received, and \$8,068.26 expended, leaving a balance of \$307.98.

J. G. Waggoner reported 154 churches visited, 74 addresses delivered, and cash and pledges secured \$7,484.40. Then followed two addresses, "The Preacher and Educational Day," Finis Idleman; "What Can the Women Do?" Mrs. Mary Pickens Buckner. Mrs. S. J. Crawford was re-elected president, Mrs. Mary M. Herrick and Mrs. Lizzie W. Ross vice presidents. Mrs. M. Conklin corresponding secretary. Mrs. Ada H. McGuire recording secretary and Miss Clara L. Davidson treasurer.

A feature of the evening sessions was a large chorus under the direction of S. S. Jones of Danville. Occasional solos also contributed to the profit of the meetings.

President R. E. Hieronymus presided at the Wednesday night session and introduced Mrs. S. J. Crawford to deliver the address in place of Mrs. Herrick of Chicago, unavoidably detained on account of illness. We give a synopsis of this excellent address elsewhere. Will F. Shaw, recently resigned at Charleston to accept the North Side work, Chicago, was said by the chairman to be "going up." He delivered a stirring speech, bristling with epigram and winged with earnestness.

Thursday morning opened with a good last day attendance. The auditorium was soon filled with an eager, attentive crowd. J. N. Thomas of Saybrook conducted the

praise service, after which committee reports were called. Mr. Holton read a tender obituary report, with a long roll of honored names, most of them old Disciples. Three cities clamored for the convention of 1906—Jacksonville, Paris and Danville. The committee recommended Paris; time, the first week in September.

Officers elected, President, F. W. Burnham; vice president, Finis Idleman; recording secretaries, M. L. Pontius and J. P. Givens. Members of the board, F. W. Burnham, J. H. Smart, E. A. Gilliland and W. H. Cannon.

Marion Stevenson delivered a carefully prepared address on the World's Bible School Association. Chas. S. Medbury was unable to attend, and his gifted successor with the Angola, Indiana, church, Vernon Stauffer, had been secured to take his place. His theme was "Sanctity of Christian Vows." This address followed the Endeavor hour, over which R. H. Newton presided, and delivered a strong address.

Miss Edith Perisho of Charleston read

the treasurer's report, \$177.58 received, \$82.50 expended. The Endeavorers then elected officers: Guy B. Williamson, superintendent; F. A. Sword, assistant; R. H. Newton, secretary-treasurer; Miss Griffin, junior superintendent, and H. H. Peters, superintendent Christian Citizenship.

The writer was obliged to leave at noon Thursday. The afternoon program contained addresses by L. E. Chase of Armington, "Possibilities of the Village Church"; C. O. Bolman, Mason City, "Widening the Influence of the Local Church"; "Ripened Fields," Geo. H. Brown, Lexington, and "Anti-Saloon League," W. H. Anderson, Chicago.

Finis Idleman took charge of the praise service in the evening, and Vernon Stauffer delivered another matchless address.

Thus closed the Illinois State Convention, and the delegates went home richer, stronger, more hopeful than ever.

The Hackleman Music Co. furnished a neat book of selected pages from "Gloria in Excelsis," with the program printed on the covers.

Excerpts from Decatur Convention Addressess

Vernon Stauffer.

"Religion must be sincere before it is spiritual.—Comfort, Ease, Convenience, these be the gods before whom too many Christians bow down.—The prophet demands honest devotion.—The weakness of the church to-day lies in the fact that the burden of responsibility is not equally divided.—What is needed more than that men should feel the sanctity of the vows they have taken in Christ's name?—A violation of Christian vows weakens the whole church." This address was splendidly conceived and forcibly delivered. It was full of quotable sentences.

A. McLean.

"No Christian, however young or poor, has any right to think of himself as a nonentity.—We can dispense with soda water and ice cream and other vile stuff.—The trouble with the church is they do not do what football players call 'team work.'—In the church one-third bear all the burdens, one-third do all the work; two-thirds are in the grandstand looking on.—I'd take every convert as soon as he's baptized, before his hair is dry, and ask him what he's going to do for the church.—Are you going to be a pillar in the church, or a caterpillar?—I heard of a church with 132 members, of whom 128 are regular contributors; the other four are pensioners.—This is the point, every member a contributor! Is that clear?—When a man's wife has a birthday he doesn't give her a half dollar and tell her to go out and have a good time!—We should be hilarious givers; did you ever see any? Ever see a deacon enter the church and throw up his hat because there was to be a foreign missionary offering that day?—The only man the Bible says the Lord loves is a cheerful giver.—Does the organ play during the collection to soothe the people? Do you have to put them under an anaesthetic, so the money can be extracted without pain?—I think one ring on a woman's hand is a beautiful thing, but one is enough—unless she has been married several times. She might have one for every time she has been led as a lamb to the altar." The subject was, "The Grace of Giving." First, each one must give; second, giving is to be voluntary; third,

it is to be systematic; fourth, it is to be proportionate. The address was delivered in the speaker's characteristic style, with extraordinary earnestness.

EDUCATIONAL ADDRESS

Mrs. S. J. Crawford

"In the work of creation, man was the great masterpiece. There seems to have been no limit placed upon the development of the God-like powers inherent in the spiritual nature of man." The speaker pointed out the splendid triumphs in science and mechanics and surgery, citing them as indications of the power attainable by man. "The spiritual element in human lives is essential to the highest development. Here then is the province of Christian education, to adjust, develop and marshal the hosts that engage successfully in the conflicts with sin and darkness, ignorance and superstition. 'Education,' says Paley, 'in the most extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives.'"

The advantage of the small college in the direct contact it affords between teacher and taught, as well as the advantages of definite moral and religious influence, were emphasized. "The college, then, should be the center of the hope and affections of the church, as well as the recipient of her benefactions, the source of her strength, the Mecca of her youth, a place where the best things intellectual and the best things spiritual are interwoven in character-building like warp and woof.

"Eight of the nine justices of the Supreme Court of the United States are college-bred; seven of the eight are from Christian colleges. Eighteen of the twenty-six presidents of the United States were college-bred; sixteen of the eighteen came from Christian colleges. Of the members of Congress receiving a college education, over two-thirds received it at Christian colleges. There are now 42 State universities, with an attendance in the collegiate department in 1902 of 31,000, against 400 colleges under church control, with about 63,000 students in that department." The re-

port of the National Commissioner of Education shows that the Christian colleges in Illinois are furnishing instruction for almost five-sixths of the young people who are seeking a collegiate education. The average cost per student is less than half the amount the state pays, but if the state should be called upon to pay for the instruction of those in church schools at the rate it pays for those in its own university, it would add to its annual burden over \$3,500,000.

These institutions must never forget their obligations to the people, nor that the supreme end of all college training is usefulness in after life, and work diligently and unceasingly to accomplish this high purpose.

THE TEACHING MINISTRY

Marion Stevenson

The mightiest and most significant movement of the present day is the universal interest in the study of the word of God. This movement expresses itself concretely in the World's Sunday School Association. In it are men of every tribe and tongue and nation. Under its direction are associations covering England, Australia, India, Italy, Palestine, Mexico, Canada and the United States. This organization even finds us before we are conscious of its existence, for it seeks us out at our birth and asks to be allowed to put our names on the cradle roll.

In numbers, unity of purpose, perfection of organization, effectiveness and economy of operation, the world has never seen the like. The vitality and enthusiasm of the movement are unique. Last year it inspired 13,000 conventions, in which 2,500,000 delegates assembled. Its purpose, first, last and all the time, is only to provide for the better study and teaching the word of God. The variety and value of helps to fruitful study excite our wonder and merit our praise. Lessons are adapted to all ages and supplemental work is provided for all grades and conditions.

A great department devotes itself to teacher-training, and its help is to be had for the asking. The preacher should seriously consider what the Bible school offers in relation to his preaching. The material for his preaching is in the word, which he is to master for himself, and then commit to faithful men, who shall be able to teach others. Here is the scheme of organization for a great school, with principal and faculty.

The preacher who is not too indolent or indifferent to give himself to the necessary study of the word to fit himself to teach and to train teachers, finds in his preparation that the word dwells in himself richly. He is not walking the floor on Friday reaching empty hands into the air after texts which elude his grasp. He is not using old and out-of-date sermons, "screw sermons," as the old preacher characterized the sermons that can be screwed on to any text. He is not an ecclesiastical rag-man, calling up and down the alleys of the world's thought for a second-hand quotation or a worn-out illustration. He is not a beggar nor a pilferer nor a barterer in other men's sermons; but a disciple of the great Teacher, taught in the word and able to teach others also.

The school is valuable not only for teaching, but as a social force. Can the community life crystallize about a more desirable center? The Bible school sup-

plements the day school, and puts on the child's curriculum the literature of this wonderful people, with a passion for righteousness, intoxicated with God. The school is also a tremendous force for Christian union.

The churches of Christ in Illinois stand in a new attitude on this subject. Let every person become familiar with this great organization for teaching, and know how it reaches him. It is not the

purpose to bring another organization into the field. We as well as others can get what we need out of the great interdenominational organization. It shall be our purpose to use all its resources for the benefit of our schools, modifying its plans only where it is necessary. In training teachers, arranging lecture courses, attending conventions, by private correspondence and through the press we shall seek to help.

PRACTICAL CHRISTIAN UNION

G. W. Buckner

Christian union is the supreme, irrepressible issue of the twentieth century. It is an issue, because it involves questions yet unsolved. The unsigned protocol promises peace, yet threatens continued war. To every proposal up to date, the response has been a non possumus, because it was feared the other fellow was "possuming." Some favor something which they designate "Christian unity," and consider Christian union impractical, even if desirable. Others dream of Christian union, but are indifferent to unity. There are those who mean by unity what others mean by union, and vice versa. The true position is, "No union without unity, and no unity without union. 'Union, unity and unison' is the inevitable alliteration of an aggressive, militant and conquering church.

If the union of God's people is impracticable, then Paul was impractical and Jesus a dreamer. Newell Dwight Hillis says: "The epoch of church unity is fully come." Phillips Brooks: "Great is the craving after unity—so great, so deep, so universal, that we know it is a part of God's first purpose for humanity, and can never die out until it has found satisfaction." Philip Schaff: "A divided Christendom will never evangelize the world." Josiah Strong: "I look for organic union." Amos R. Wells: "As Christ at this hour is one with the Father, and needs no waiting, nor ever has needed waiting, for that unity, so at this hour all Christians might be one with one another and with Him."

Manifestly the time is ripe for definite action. Hitherto the religious world has been content to deplore divisions, and yet confess despair of relief. We ourselves have been accused, not without reason, of preaching union and practicing exclusion; of standing on the word of God with a chip on each shoulder! But the day is past when words will take the place of deeds.

Forbid that any one should reject a truth because some one else is in possession of it. A brother refused to contribute to a Christian parsonage, because it was "too much like the Presbyterians!"

It is barely possible that a closer scrutiny of our Lord's commission might be made. Read carefully Matthew's account. The plain English makes him say, "Go and make disciples of all nations, baptizing those disciples into the name of the Father," etc. Disciples must be made before they are baptized, and if they are made they are disciples. "First a Christian, then a Baptist," as the close Baptists put it, may be too broad or too narrow, or too something else, to suit the facts; but certainly, "first discipleship and then baptism" is the divine order of the Lord Jesus, and whom he owns should be recognized as disciples by Disciples."

As illustrative of Christian union, the speaker mentioned and discussed the International Lesson System, the Y. M. C.

A., the W. C. T. U., the Y. P. S. C. E., the Anti-Saloon League, the Civic Federation, and kindred societies, slum and settlement work, etc. Of the union revival he said: "Union evangelism is practically virgin soil to the Disciples of Christ. Perhaps until now it has not been open to settlement, but certainly the promise of the future is great. A Martin, a Scoville, a Small, an Omer or an Updike would loom up in the midst like Saul among his brethren. For one I should like to see it tried."

"I don't like Church Federation as the Christian Standard sees it; I do like it as the Christian-Evangelist sees it. Our brethren are looking at different objects. Probably both of them see some ghosts."

"Let it be understood that Christian co-operation in the lines of activity discussed is valuable only as a means to an end. Organic union upon the basis of the New Testament is the only real and practical Christian union." The speaker suggested still further, first, a league for mutual protection against driftwood, ministerial and otherwise. Second, a bureau of promotion to encourage every favorable indication and take advantage of every opportunity. Third, the frequent exchange of pulpits, especially among related communions. Fourth, recognition and encouragement of fraternal representatives in all conventions and conferences. Fifth, legislation clearing away obstacles. Sixth, the cultivation of an irenic habit of thought.

"EAT, DRINK AND BE MERRY"

E. V. Benedict

If to "Eat, drink and be merry" was one of the commandments, it could not be lived up to any closer than it is being lived at the present time. To eat and drink in reason is one of the necessities of life, but to live to eat is the bane of our existence. Among the growing evils of to-day, not the least to be guarded against is the tendency to excess in eating and drinking. The evil effects of indulgence in drinking are seen, heard and felt, at home, abroad and on every side of us. Those who indulge in the baneful habit of over-eating are the principal sufferers themselves, and the practice in itself would not be so harmful, were it not that it leads to other and more serious excesses.

To be merry! Ah, that is the grand thing! And when not carried to excess a desirable as well as commendable thing! To be reasonably merry is to be proportionately happy, and that is what we are all seeking. At first thought it might seem to some there could be no such thing as "being too merry or too happy." But who among us cannot recall the sad experience of meeting on more than one occasion living examples of the fact, in the shape of men who belonged to the "Oh, be joyful!" class, who at the time had been indulging to excess and were decidedly too merry and too happy to be companionable!

THE PURPOSE OF GOD AS REVEALED IN THE NEW TESTAMENT

(Continued from page 919.)

sibility for the condition of its neighborhood or the world, it has missed the purpose of God. That was the difference between the church of Antioch and the church of Laodicea.

That is the difference between the man who lives for his God and his race, and the man who pours himself out upon his own ease and pleasure.

This age is materialistic and practical and has scant room for idealism. In our creed we accept the dictum—this is God's world, and sometime we shall see evil vanquished and God's will done. But we daily live its negation. Human nature is disappointed and a failure. The beautiful visions of youth never are realized. There will always be graft in politics, cities will be misruled, and sin and selfishness, like the poor we shall always have with us.

"What then shall we say to these things? If God is for us, who is against us? He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things? Nay, in all these things we are more than conquerors through him that loved us."

God triumphs through his people, working in them mightily making them strong for the conflict, he leads them forth as his conquering legion. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

This world is to be saved. This is God's purpose. This purpose is revealed in Christ. This world must be saved by us.

Christianity is the resplendent history of a suffering, crucified and risen Christ; of patient love victorious over passionate iniquity; a glowing enthusiasm, kindled and fed by that victorious love. Wherever this purpose of God is proclaimed as a fact to be realized, it awakens responses from human hearts. Christ still draws all men unto him wherever he is lifted up. The people who really believe that the world-deliverer has come into the world, that he has attested his love by dying, that he has demonstrated his power by rising from the dead, that he imparts his life to his disciples, that strong in his strength, they are able to vanquish sorrow, to flood the sullen tomb with celestial light, to break the chains of every form of slavery and set all oppressed free, to illuminate the dark places of the earth and give education to the ignorant, to stem and turn back corruption from government, deceit from society, selfishness from commerce, to beat the swords into plow-shares and the spears into pruning hooks, and that the evidence of this power, and the guarantee of this hope are in a risen and victorious Lord, whose resurrection and living presence are attested by nearly nineteen centuries of history,—the people and the ministry believe these facts and possess this enthusiasm, and go forth in this spirit, and preach this gospel of all conquering faith and hope and love, are invincible.

A. F. Hensey sails in a few days for Bolengi, Africa. He goes as a missionary of the Foreign Society. He will spend some two weeks in England on the way. Mr. Hensey is a graduate of Kentucky University. He is now serving the church at Georgetown, Ohio.

AT THE CHURCH

BIBLE STUDY UNION LESSONS

Copyright, 1904, by Bible Study Publishing Co.

NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson for Sept. 17, 1905.)

JESUS AT JERICHO AND BETHANY.

Lu. 19:35; 19:28; Jo. 11:55; 12:11.

To the other two pairs of cities indissolubly connected with the active life of Jesus, the narrative we are to consider adds one more. We naturally unite in thought the birthplace, Bethlehem, with Nazareth, His boyhood home. Jerusalem, the capital city and goal of His activity, suggests Capernaum, the working center of His ministry in Palestine. Jericho and Bethany have an association purely personal and quite accidental, yet they will ever be coupled in the mind of a reverent student of the life of Jesus because of the series of significant events with which they are connected.

To the student, even to the traveler, of today, Jericho seems of slight importance, a good place to hurry through, a resting-place only in case of extreme need. In the days of Jesus Jericho was a beautiful city, attractive as a winter resort, well populated and busied with the traffic of a natural center of collection and distribution for a considerable desert trade. That a customs officer of high rank had his residence there indicated the importance of Jericho to the government.

The exact order of the incidents which took place at Jericho cannot be determined from the data available in the Gospels. The independence of each narrative is quite striking. In relating the story of the healing of the blindness at Jericho the first Gospel mentions two blind men, the others only one; the third Gospel represents Jesus as performing the act of healing just as the company was entering Jericho, the others describe it as happening at the time of departure. Such differences are actually a testimony to the fidelity of the narrators to their sources of information. They tend to make us surer than ever of the reality of the two incidents described as occurring at Jericho.

One of these was the healing of a blind man, Bartimaeus by name, a beggar. He was not necessarily an outcast. From the narrative, he would rather seem to be a devout, intelligent and loyal son of Israel, and a man of some influence. To ask alms of the charitable seemed in those days to involve no stigma, probably because the giving of alms to the deserving or helpless poor was esteemed an act of real religious value. Bartimaeus had heard much about Jesus of Nazareth, about His graciousness. His wonderful power over all kinds of disease. His message of the coming of the kingdom of God, and with all his heart he believed that this Jesus was indeed the Christ who was to be. He waited anxiously the moment when he might crave from Him a personal blessing and become His earnest follower. Hearing that Jesus was about to pass, he could not contain himself for joy, and began to plead at the top of his voice for recognition. When could Jesus resist such a plea? He stopped and called for Bartimaeus. His was a plain case. It required little deliberation. Jesus saw his eager faith, restored his sight, and added another to the train of those who would not let Him pass out of their company.

But in the streets of Jericho an even greater wonder took place. A collector of taxes determined to live a life of active righteousness. As well, in the current opinion, might a leopard change his spots. To hold such a position, particularly to be a chief collector, required a combination of qualities. He would need to be intelligent, shrewd, a good manager and judge of men, unscrupulous, ready for the sake of making money to ignore social pleasures or national prejudices, a man who refused to allow religion to control his movements. He had heard of Jesus as one who did not despise his kind, and was eager to see Him. Being

undersized, he ran ahead of the throng and climbed into the branches of a tree by the roadside, so as to have a full vision. He saw that which changed his whole life. In the calm gaze of Jesus there was sympathy, friendship, rebuke, pity, invitation, encouragement—enough to make Zacchaeus see his past life in all its naked selfishness, and to determine on the spot to begin anew with higher ideals. That his conversion was a genuine one he proved, after Jesus had entered his house as an honored guest. Of his own accord he agreed to make ample restitution for his exactions, and henceforth to recognize the obligation of service and friendship. Such character miracles Jesus was working every day.

The parable of the pounds illustrated in a new form the basis of divine judgment in the heavenly kingdom. The one who is faithful to his trust, however small it may be, is the one who will be given greater responsibilities and honors; the one who betrays a trust, or fails to do his best in promoting that which is given over to his care, will be deprived of a share in the development of the kingdom. To preserve a talent without putting it to its fullest use is criminal neglect. God endows us for usefulness.

The objective point of the journey of Jesus was the home at Bethany where dwelt the three whom He dearly loved. Only through the fourth Gospel do we know this, although Matthew and Mark relate the story of that evening. A feast was given in honor of Jesus, and perhaps to celebrate the joy of the family at the restoration of their brother from the dead. Each sister makes acknowledgment in her own way of her debt of gratitude to the Master. Martha got up a supper and took charge of its serving. Mary seized the opportunity to make a fine exhibit of her uncalculating, unmeasured love. A costly box of precious ointment, purchased perhaps for the anointing of her brother's body, she poured upon the head and feet of Jesus. It was the best token at hand of a whole-souled love. She sought to show Jesus the highest honor while He was yet with them.

There were good men there who took a practical view of the act. They held it to be a sinful waste. But Jesus held that such devotion was beyond price and its manifestation worth the lavish gift.

Thus Jesus encouraged the best in every one, however manifested, whether by faith in Him as Messiah, by the choice of righteousness, or by a passionate loyalty. Whatever gives expression to our noblest selves gives Him greatest honor and elicits His ready response.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

THE GREAT SURRENDER.

Topic Sept. 17.—Ref. Acts 9:1-22; Rom. 6:16-23.

The Apostle to the Gentiles is one of the very best illustrations of the "Great Surrender" and what it means. Read the whole inspired and inspiring record, and put the emphasis not so much on his conversion and its process as upon his call and consecration to the apostleship. There are lessons in his conversion for this "limp and lavender" age in which we live, when we seem to have grown indifferent to the divine, afraid of the emotional, the miraculous; in short, seem to have lost the sense of the presence of the Lord in His world. The recognition of the Divine in the world and in all our lives, sinners though we be, weak and wayward as we are, is the first step in every genuine conversion, in every real consecration.

Whatever the faults of the "one called Saul of Tarsus," and he calls himself the "chief of sinners," because he persecuted the church; but, with all his faults, he had a conscience, a sense of the Divine Presence, and was a man of prayer. And these three things mark the important steps in every genuine conversion and complete surrender to God. This same conscientiousness that led Saul to think within himself that he ought to do many things contrary to the way of Christ was the mightiest factor in his after life as the great Apostle to the Gentiles. There was first the recognition of the Divine when he cried out, "Who art

thou, Lord?" Then came the sudden and swift appeal to his conscience: "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." And he trembling and astonished said, Lord, what wilt thou have me to do? In all this narrative we have an example of the activity of an awakened and an alert conscience. And to this came the appeal of the Risen Christ, the very One whom he was persecuting, ignorantly and in unbelief. But with his conscience stirred to its depths, and his soul filled with an awful fear, yet with his face turned toward heaven, though his eyes were blinded, his cry is of a great spirit profoundly moved and ready and willing to be answered and led—and to do whatever the Lord would have him to do.

"Lord, what wilt thou have me to do?" is the very spirit of surrender. It is the spirit of our Christian Endeavor pledge. It means a recognition of the Divine in all our lives. It means surrender to the Divine authority, consecration to the work unto which we may be called, whatever that may be, great or small. The quickened conscience, the recognition of the Divine Presence, the ready response to the Master's call—these are the great things in every conversion and consecration. Nor is it an easy process. Paul was three days without sight, and neither did eat nor drink. We do not need the miraculous in our conversion and calling, perhaps; we do not need to fast and pray as Saul of Tarsus—the mourners' bench is all out of fashion and led to many absurdities and much confusion, doubtless; nevertheless it's a good thing to have the soul stirred to its depths, the conscience pricked to the quick, the life laid bare before God, and to be made to cry out with trembling astonishment, "who art thou, Lord?" and "Lord, what wilt thou have me to do?" And when we come to that condition we will not stop to quibble about baptism, or any other isms. Then conversions will mean something and the "great surrender" will sweep the soul of all pettiness and pretense, and bring us where we can be used of God in his own good way. It costs something. It cost Paul everything. But in losing all we gain all.

The PRAYER MEETING

By SILAS JONES

UNION OF CHRISTIANS IN LOCAL AND GENERAL WORK.

Topic Sept. 20.—John 17:20-21; 1 Cor. 3:1-9.

The spirit of tribalism survives in the church. It is a spirit of exclusionism. For your tribesman there are no human beings outside of his own tribe. The members of other tribes have no rights he is bound to respect. If it is within his power to rob them he avails himself of the opportunity and gives himself no concern about the inconvenience and suffering he may be causing them. It has never occurred to him that men of all tribes ought to work together for the common good. In fact, he has not so much as heard that there is a common good. He is rather of the opinion that the success of one tribe spells failure for its neighbors. He is therefore busy doing mischief to all men except those of his own tribe. Now your sectarian possesses not a little of this kind of spirit. He thinks God is as small as his sect. There is no room in his heart for sympathy with people who do not wear his kind of ecclesiastical label. The success of a neighbor church grieves him sorely, its failure gives him exquisite pleasure. An idea that did not first obtain currency in his sect is invariably declared to be wrong, without investigation. It would be considered a sin to attempt to understand a theological opponent and treat him with fairness.

How shall we get rid of this tribal spirit and learn to treat one another as men entitled to all the privileges of men? This question would not be asked if Christians had not begun to despise the littleness of sectarianism. We all know there is something wrong. Nevertheless in nearly all our hearts there is a lingering sectarianism that will not permit us to deal justly with the man whose opinions lack the approval of our minds. There is one way of salvation; we must work together. Union of Christians

in local and general work will teach us to respect one another. You cannot despise the man who stands by your side and does a man's work. In every community there is work awaiting the co-operation of Christians. The saloon is the enemy of all the churches. The members of all churches should unite against the saloon. Something has been done in many towns and cities; much remains to be done. Christians have yet to show the politicians that Christian sentiment on the liquor question is entitled to a hearing in legislative halls. The preachers can all unite in preaching against the saloon and the members of the churches can all unite in voting against it. The grafter is in every way worthy of the hostility of Christian people. Inasmuch as he regards as obsolete the command, "Thou shalt not steal," all believers in the Bible ought to be of one mind in opposing his devices. While it is true that many men who would suffer agony from an outraged conscience

if they should steal money from an individual are able to steal thousands and even millions of dollars from the public and still keep on good terms with their conscience, it is becoming less and less easy to do this and it will soon be impossible. Certainly it ought no longer to be possible for a church member to steal from the public without feeling guilty before God. The grafter affords Christians a fine opportunity for some splendid fighting. If they do their duty he will soon unite with the saloon keeper in declaring the church a nuisance. Then we shall rejoice in our common Christianity, not each in his own sect. The day may come when we can unite in service to the neglected children of the city and the country places. We have not sense enough and religion enough for this holy service at the present but we are growing. By and by the heathen world will be confronted by a united Christendom. For this consummation let us earnestly pray.

the current "demand." It would be good to have one conference at least as an experiment where the "hymnal" might be permitted to hold right of way against the "singing book."—The Interior.

Had Christ testified to his divine mission with the declaration, "The rich have the gospel preached unto them," he would have destroyed his career on earth and in human history. Yet is it not so? See the millions spent in erecting magnificent temples of worship. See the tens of millions expended to maintain gospel work and worship in Christian lands compared to the mites given to preach to the multitudes in India, China and Africa. See the scores of millions spent by professed Christians in ministering to the lusts of the flesh while great numberless multitudes are living and dying without God and without hope. We spend upon ourselves. We covet. We heap our gold, our saint seducing gold, our God-denying gold. We clothe ourselves in purple and fine linen while Lazarus lies at our door-step. We cry "Lord, Lord," while the least of his children appeal to us in vain for even a cup of cold water. We are not doing one in a hundred his duty. Let us plan great things and let us do them. Let the poor have the gospel.—The Christian Evangelist.

THE CHICAGO DISCIPLES' SOCIAL UNION BANQUET

Edward S. Ames

The next banquet is to be held on the evening of October 1st in the great dining hall of the University of Chicago, in Hutchinson hall, Fifty-seventh and Lexington avenue. The presidents and representatives of several of our colleges will be present. The alumni and former students of Drake, Hiram, Eureka, Butler and Lexington, living in Chicago are expected to show their college spirit and loyalty by attending in groups. Even a genial rivalry will be allowed expression. All Disciples in Chicago are urged to plan to attend and near our college presidents and others, and enjoy what promises to be the greatest event in the history of the Disciples' Social Union in Chicago.

The following letters have been received:

Drake University, Sept. 5, 1905.
My dear Brother Ames:

Your very kind letter of September 1st is at hand, and I hasten to accept your invitation to be present at your Social Union Banquet, October 5th.

Hoping to receive definite information as to plans later, and trusting that we may have a splendid meeting, I am,

Very sincerely yours,

Hill M. Bell.

Eureka, Ill., Sept. 5, 1905.

My Dear Brother:

That is a good idea of yours to bring together the representatives of the colleges at your Social Union Banquet. I shall be glad to come at the time you name.

Your friend and brother,

R. F. Hieronymus.

Hiram, Ohio, Sept. 7, 1905.

My Dear Brother Ames:

I am planning to be in Chicago on the fifth of October, as we talked it over, and shall also be very glad to take up the matter of interesting the Hiram constituency around Chicago in the meeting. I think it will be very desirable to organize some kind of a Hiram Club in Chicago or Illinois, and I shall take up the matter at once.

Yours truly,

C. C. Rowleson.

A REVIVAL THAT REVIVES

Evangelists H. A. Davis and C. H. Hoggatt were with us three weeks in what has proven one of the best meetings ever held by the church in this community. The audiences were large from the start and continued to grow until at a number of services hundreds were turned away. The clear, logical, forceful sermons of Evangelist Davis told mightily for righteousness. His splendid Christian spirit

and fairness appealed to the community, regardless of religious views. Prof. Hoggatt's sweet and tender solos and splendid choral and congregational music did much toward the success of the meeting.

The visible results were forty-two added, almost all by primary obedience. A number came from the religious bodies. The general effect of the meeting upon the church was of the best. The meeting paid for itself without the least effort, and leaves us in better shape every way. As a church we are happy to commend these brethren as being second to none as an evangelistic team.

The heart-searching, soul-stirring sermons and the sweet songs will long remain with us a benediction.

A. R. Spicer, Pastor.

F. D. Pratz, Elder.

Moweaqua, Ill., Sept. 4.

OTHER INK WELLS

(Continued from page 918.)

who have been elevated to the highest stations of honor are falling from their seats of influence and lie prostrate in humiliation and shame. To-day a man who a year ago was at the head of the National Bankers Association is a convict in the penitentiary, having defaulted for a million and a half dollars. Two senators of the United States are under indictment for crimes against the government they are appointed to serve. Men of this class would naturally be restrained from wrong doing by the prominence of their position. Nevertheless they fall. It is less surprising that thousands in more humble pursuits find the descent to moral catastrophe more easy. What is the cause? Is it not in the weak foundations which lie underneath character? Nobody's moral life is safe unless it is built upon God, upon his truth, his law, his righteousness. Respect for his authority and fear of his displeasure must direct every action or we run the risk of disaster. God must be honored in human life, in business life, in social life, in political life, or we will speedily degenerate.—The Ram's Horn.

The "revival song" continues to dominate the music at Winona. It is sung often when the people would rather be about something else,—as for instance, when in some brief conference the audience is bursting with questions that it wants to ask a trusted expert. And an observer who loves the "old hymns" wonders why this great company of cultivated Christians might not be expected to be more helped by the worshipful dignity of those mighty songs which outlast the generations, than by those jaunty melodies produced this season to meet

THE IMPRESSION

The San Francisco convention was one of the most optimistic gatherings of recent years. From the greetings of our returned missionaries, through the splendid Endeavor addresses by Brethren Wagner, Chilton and Smith and in the Sunday sermons a bright vein of faith and hope was manifest. "Watchman, what of the night?" became "What of the day?" under Brother Garrison's vision at the Congregational church; and Argentine Republic stood decked in beautiful spiritual array, the fair sister to be of our own America, under the power of the Gospel in the faith of our new missionary, Brother W. J. Burner. An assemblage dominant with faith, hope and love graced the western metropolis.—Will F. Shaw.

At a recent meeting at Bethany Park, representatives of Butler college in conjunction with the State Ministerial Association, organized an Indiana Christian Educational Society, for the purpose of unifying the educational sentiment in the state in favor of Butler college. William J. Russell, pastor of the First Christian church, at Frankfort, Ind., was made president, and T. W. Grafton, pastor of the Christian church at Anderson, was made vice president. A secretary will be announced later, and work for the institution will be commenced at once.

Thos. A. Boyer of Oakland sent out a good letter to members and friends at once after the national convention, urging attendance and support for the Sewall-Smith meetings.

Persons going to San Francisco from the East will find excellent entertainment at reasonable rates, either by the day or week, at The Nordhoff, 939 Bush street, San Francisco. Mrs. Truman, formerly Miss Hutchinson of Paris, Ky., conducts other excellent family hotels. Mrs. Church, who manages the Nordhoff, is a daughter of the much-loved Eliza Campbell.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Bear in mind the Kentucky State meeting, Maysville, Sept. 25-28.

Hubbard City, Cameron, and Rockdale, Texas, are needing preachers.

J. H. McWhirter will reside at Marshall, Tex., and evangelize from that point.

This is the week of the Guthrie, Oklahoma, convention, and we are expecting good reports.

A. L. Chapman, formerly of Butte, Mont., began with the First church, Seattle, Sept. 3d.

J. L. Hill is pushing the work at Central church, Cincinnati. He is publishing a weekly paper.

L. C. Haulman has left Pullman, Wash., for Huntington Beach, Cal., and reports a fine start in the work there.

J. B. Holmes of Beaumont, Tex., has been battling the divorce evil, and defending the sanctity of the marriage tie.

Messrs. Rudy, Spencer, and Scoville are in meetings about San Francisco bay, and addressed the Preachers' Meeting Sept. 4th.

E. B. Barnes, Noblesville, Indiana, would like to correspond with churches wanting meetings after November or early next year.

Some left-over badges of the California convention can be had for five cents by addressing Walter M. White, 2522 Bush St., San Francisco.

Sam'l. B. Letson preached the first sermon in the new church on 58th st., Highland Park, Los Angeles, Aug. 20th, to an appreciative audience.

They do not all like the peripatetic career of an evangelist. Jas. W. Zachary will locate permanently, after having done yeoman service in the field.

J. E. Randall of Jamaica, and Jasper T. Moses of Mexico, two of our missionaries, delivered addresses before the Endeavor Convention at Baltimore this year.

Sept. 19-22 is the time for the Wisconsin State convention, and Grand Rapids is the place. Among others, J. H. Garrison and C. A. Young will deliver addresses.

Reports from Hiram college indicate that the outlook is especially promising for the coming year, and that President Rowilson is proving himself just the man for the place.

We want the earnest co-operation of every friend of the Christian Century in extending our circulation. Write us, and tell what you can do, what territory you can work in, etc.

We are pleased to see that our friend Homer T. Wilson will enter upon evangelistic work, having resigned at San Antonio, Texas. This is a field in which he will be widely useful.

B. Q. Denham, who has served the New York church so successfully, has resigned and will lecture part of the time, while looking after business interests. In this also he will be successful.

We have an invitation to the seventy-fifth anniversary of the Little Flatrock Christian church, Rush county, Indiana, Sept. 10. S. J. Corey, D. R. VanBuskirk, A. B. House, and others are the speakers.

W. C. Hull will lecture Sept. 22d in the Jefferson Street church, Buffalo, N. Y., for the benefit of their library fund. The Sunday school of this church is engaged in a "Blue and Gold" contest, to terminate Dec. 3d.

After serving the New Sharon, Iowa, church faithfully and well for over two

years, the brethren there have consented to let T. J. O'Connor go to the Eldora church, to which he has been called for two years.

We have a note from A. McLean in which he says: "The review of Wack's book is not worthy of a place in the Century. If ever there was a piece of iniquity it is the work of the Belgians on the Congo."

As soon as your State convention is held, you should begin to think and work for the greatest offering yet—the first Sunday in November. The home field is more fruitful than ever, and dollars will work wonders.

Canton, Ohio, dedicated a new church last Sunday, Z. T. Sweeney, prince of money-raisers, being in charge. P. W. Kendall of Columbus, Ind., will assist the pastor, P. H. Welshimer, in a meeting beginning Oct. 1st.

The Monmouth (Ill.) Daily Atlas brings us the sad tidings of the death of Mrs. D. E. Hughes, wife of our minister in that city, where they have lived and labored for the past seven years. We extend our heartfelt sympathy.

Commenting on a Baptist book review, Editor Berry of the Pacific Coast Christian, says: "We allow the review to pass for what it is worth this week, but next week we may conclude to show that some parts of it are not worth much."

C. A. Freer was installed as minister of the Palmsville, Ohio, church, Wednesday, Sept. 6th. J. C. B. Stivers, A. J. Sever, J. E. Lynn, Robert Moffett, S. H. Bartlett, J. J. Tisdale and C. A. Fraser took part in the service. May the union be long and fruitful.

Mark Peckham, of Hiram, Ohio, has just gone to Havana, Cuba, in the service of the Foreign Society. His special work is that of teaching, but he will do general missionary work if opportunity presents itself. He is supported by the students of Hiram college.

The churches of Scotland county, Mo., held their annual meeting at the Azen church, Aug. 25-27. M. J. Nicolson preached the opening sermon. There are twelve churches, with twelve houses and two mission points in the county. Mrs. L. G. Bantz of St. Louis spoke for C. W. B. M.

There will be a union meeting of the pastors of Chicago and vicinity Sept. 25, 10:30 a. m., in the Y. M. C. A. auditorium, addressed in the interests of the Anti-Saloon League by Rev. P. A. Baker, National Superintendent. This league is making it interesting for the ginmills, and helping on sobriety and decency.

The good to our National Benevolent Association from the San Francisco convention still follows. A faithful sister from Southern California has just sent \$500 on the annuity plan. She gets bond No. 102. Sec. Geo. L. Snively, St. Louis, will gladly give information concerning the annuity plan and the ministries of the Association.

Last week the Foreign Society received \$5,000 from R. A. Long for the Female Christian college, Tokio, Japan. The receipts of the Foreign Society for the first six days of September amounted to \$6,205. The amount now needed to reach \$250,000 by Sept. 30th is \$23,309. It would be a real misfortune to fail now when victory is so near.

G. H. Cashel Stoney has returned to his work at Murray, Ky., after an absence of three months, during which he studied

in Boston, and attended the lectures of the Summer School of Theology of Harvard University. He had the pleasure of meeting several old friends, and found many new ones, besides enjoying the delightful fellowship of a number of the churches in Massachusetts.

Geo. H. Coombs, the poetic preacher and popular pastor of Kansas City, Mo., writes: "Our new church building is to be dedicated Sept. 17th. Z. T. Sweeney preaching the sermon. All debts will be paid, and the offering will be for missions! In the evening we begin an evangelistic campaign under the leadership of Scoville and Smith." Compliments and congratulations are in order.

We quote from a local paper of Charleston, Ill., concerning Will F. Shaw's departure for Chicago: "It is with the deepest regret that the First Christian church gives up its popular pastor, and this regret is shared by the entire city. Mr. Shaw has endeared himself to the people through his unostentatious and earnest labors, and his place in the religious life of the city will be difficult to fill."

The cornerstone of the new church at Liberty, Mo., was laid Sept. 7th, at 2:30 p. m., by the Masonic Grand Lodge of Missouri, assisted by Liberty Lodge. W. F. Richardson, J. H. Hardin, A. B. Jones and the pastor, Robert Graham Frank, took part in the program. An address was delivered by Past Grand Master E. F. Allen of Kansas City. Liberty is to be congratulated on having a new building well under way.

July and August were record-breakers in the South Broadway church, Denver, in money contributed. Total deposited on plates for the two months, \$1,000.16, an average of \$111.13 per Sunday. This is remarkable for the vacation months, and is excellent for any months. B. B. Tyler, the pastor, was ordained at Eureka, Ill., Sept. 4, 1861, and has therefore been preaching forty-four years. A hint here to churches looking for young men.

James Small will preach for the union meeting of Baptists, Presbyterians, Methodists and Disciples in Cincinnati, beginning Oct. 1. This meeting is by request of these churches. Justin N. Green selected Mr. Small. Our other Cincinnati churches will hold simultaneous meetings in the city with other of our evangelists. This is as it should be. After following for so many years the leadership of men of other faiths in union meetings, it is time we asked occasionally for our own men.

A correspondent who has seen copies of the Christian Century writes: "I have been told that many ministers of the Christian churches are guilty of this practice (proselyting)". The writer also was told that, twenty years ago, to the disparagement and discredit of the hated "Campbellites," but he is happy to say that, while the preaching of our evangelists often unsettles people of other churches and brings them into this restoration movement, he knows of no ministers who are guilty of proselyting—not one!

Cures Indigestion.

HORFORD'S ACID PHOSPHATE

Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

D. R. Dungan is conducting a department in *The Christian Union*, "Present Day Criticism."

Miss Franc Elley of Nora Springs will sing for the church at Charles City, Ia., in a meeting to begin soon.

The church at Woodbine, Ia., is meeting in a tent and with the Presbyterians while their new house is building.

T. A. Abbott will dedicate the church at Old Orchard, a suburb of St. Louis, next Lord's day. R. L. Wilson is the minister.

The name of J. Mad Williams of Des Moines was attached to one of the brewery petitions—a forgery, of course. What will not "the trade" resort to?

Dr. and Mrs. J. H. Garrison had just time to run into the office between trains Saturday, on their way to Pentwater, Mich., where they will rest among the pines a few days.

The 7th or Clinton district convention of Missouri will be held at Nevada, Oct. 3, 4 and 5. All churches in the district are asked to send delegates. A fine programme is being prepared.

C. R. Sline and wife are back in Charlottesville, Va., after a pleasant vacation. By mistake his name was appended to a news item in our issue of Aug. 24th. It was written by one of his flock.

A city primary union has been formed in Boone, Ia., with Mrs. E. L. Ely as superintendent. Mrs. Ely was the writer's assistant at the old Central in St. Louis, and a more capable teacher could not be found.

CHARLES H. ALTHEIDE

F. G. T.

Our churches are not slow to realize the superb help there is in evangelistic singing. Different men have been to the



front as soloists and leaders, and still more men and women, too, are falling into line in this useful service. Among the number the subject of this sketch deserves first rank. Mr. Altheide studied voice culture in the University of Southern California and in the Conservatory of Music, Mt. Pleasant, Iowa. He was engaged for a time in concert work, and was very popular, but feeling that religious work should have first place he wisely entered the field as an evangelistic singer.

He has one purpose—to sing the gospel from heart to heart; and one ambition—to become a successful soul-winner. He is quite successful as a per-

R. B. Helser, pastor at Fayette, Mo., writes enthusiastically of a union meeting held there this summer by a Mr. J. E. Brown of Neosho. One hundred and forty-five were received into the M. E. church, South, about fifty into the Baptist church, and ninety-four into the Christian church.

J. M. Meyerfeld writes that the Chinese school in the Jackson Boulevard church, Chicago, is progressing nicely. A Chinese C. E. Society has been organized, and all the members take part. They will give an entertainment Sept. 18th at 8 p. m. Tickets, 25 cents. Money and teachers are needed to push the work.

Miss Mary Bloch, one of the missionaries of the Foreign Society, to Tokio, Japan, is now enjoying a much needed vacation with her friends in Canada. Her enthusiasm over her work in the Sunrise Kingdom is boundless. The spicy speech she made before the San Francisco convention was all too short for the great audience that heard it.

A. C. Gray writes that students attending the University of Michigan during the current year will be gladly welcomed at the Bible Chair building, 444 South State street, or at the church on South University avenue. Assistance will be given at the Bible chairs to students wishing to secure suitable rooms. The church will be open every night during the first week of college for social intercourse and to welcome new students.

sonal worker, his experience in dealing with men of all classes making him a valuable helper to pastors and evangelists.

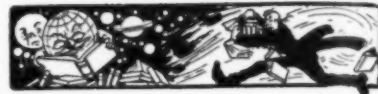
Mr. Altheide's voice is a tenor of great range and sweetness. Before an audience, he inspires them to sing; he leads with ease and power. There will be no lack of work for this young man as soon as his gifts are known. He is commended by W. F. Shearer, D. A. Wickizer, E. L. Frazier and others. His address is Bloomfield, Iowa.

A STRONG CONVENTION

The Hendricks County (Ind.) Convention was held at Lizton, September 1 to 3. The convention was strong throughout the entire session, but culminated in the great meeting on Sunday. People drove in from all over the county and filled the commodious church building. Brethren drew wagons to the windows with platforms constructed on them filled with chairs. The yard was filled and an overflow meeting was held in the Methodist church. The writer spoke morning and evening on World-wide Missions. In the afternoon the great Communion was held. At this time it was decided for Hendricks County to plan to become a living link on the foreign field for the coming year. Brother W. H. Alford, pastor at Lizton, will direct this enterprise. We have fourteen churches in Hendricks County, and they will no doubt support a representative on the foreign field without any difficulty. Johnson County just became a living link this year, raising the required amount, and will support Miss Kate Johnson, Tokyo.

Stephen J. Corey.

You can not build mansions in the skies out of bricks stolen from the poor.



SQUIBS ABOUT BOOKS

It would seem as though every one had conspired against "The Bookman." The past few weeks have almost taxed our ability to fill the splendid book orders we have received. They have taxed our ability to fill the orders as promptly and as satisfactorily as we would have liked, as promptness is one of the things that we have always been led to believe was nearly, if not altogether, a cardinal virtue. But we hope that we are now settled into the new order of things, and that we can give all orders attention the day they are received. The summer season is supposed to be the time when The Bookman takes a vacation, and goes to the mountains or the seashore for want of something to do. But it must be that our patrons wished to change this order of things, for during the entire summer our orders have been many more, and much larger, than during the winter months. We have had to use the entire office force to keep anywhere near the up-to-date work, and have often fallen below it. Just recently we had an order from one customer for 72 dollars' worth of books, and an order from another for 36 dollars' worth. We were at a loss to understand why books should be in such demand during the summer season until a few days ago we received a letter which may in a measure account for it. The letter stated: "I see you are selling 'Letters of a Self-made Merchant to His Son' at 45 cents. I have noticed this same title advertised this summer at 60 and 75 cents." Ministers and large book buyers have discovered, too, that they can secure through our book department any good book in print, and at prices that make their book money go almost as far again as heretofore. We are getting better equipped every day to supply your wants. If every time you want a book you will give us the opportunity of supplying it we feel sure you will be satisfied with our ability to supply it promptly and at the right price. We have a splendid line of Bibles, teachers' pulpits and Sunday school editions, and should be glad to demonstrate what a good, durable Bible 1 dollar will buy. We have the higher-priced books, too, but sell all the editions at liberal reductions from the publishers' prices. We are just receiving our line of holiday books. It will consist of a splendid assortment of all grades, not only of Bibles, but of gift books, in fancy and dainty bindings, as well as missionary books, illustrated books, boys' and girls' books, books for the aged, books for the young. Wait for our catalogue before making your purchases. It will be ready shortly, and all we ask is that you will take it and compare our prices with what others are offering, and you will be surprised at the saving you can make. Last season one of our competitors sold the *What Is Worth While Series* at 40 cents; our price was 24 cents—16 cents saved on one book. It was the same story right through the list. Look and learn for yourself. You can save that extra amount, or if you will insist on spending it, give it to the missionary course. It will do more good.

THE BOOKMAN.

FROM THE FIELD

TELEGRAMS.

Unionport, O., Sept. 11, 1905.

Editor Christian Century, Chicago.—Larger number of additions in the 34th year's history of this congregation. Our anniversary week has developed into a revival; 34 to date, and the community stirred as never before. Clarence Mitchell is our evangelist; he just closed the 75th anniversary week at Hopedale, where there were several baptisms.

H. G. Angle.

Oakland, Calif., Sept. 10, '05.

Christian Century, Chicago.—Thirteen thousand six hundred dollars toward new church raised and twenty-four added to-day, hundred and seventeen in fourteen days. Close to-morrow night, Kansas City next. Chas. Reign Scoville, evangelist.

T. A. Boyer, Pastor.

CALIFORNIA

Pasadena, Cal.—On Lord's day following the San Francisco convention, G. B. Ranshaw, field secretary of the American Christian Missionary Society, spoke for us here. He made a most stirring and informing speech. The same morning we had the privilege of hearing Miss Mattie Pounds, national superintendent young people's work, and Miss Mary Kingsbury of India. In the evening we heard a most inspiring sermon on "Our Fathers," by T. W. Pinkerton. Yesterday we had five added, two confessions.—Sumner T. Martin.

Selma, Cal.—Sept. 5.—The writer closed his four years' work with the Church of Christ at Tulare last month and accepted call to the pastorate of church in this city. During our ministry at above place there were 86 accessions to the church, 39 removals by death and otherwise, leaving a net gain of 47. Funerals, 78, and weddings, 41. Relation between pastor and people very pleasant. Cause of leaving being the inability of church to meet her financial obligations.—D. Stewart.

CHICAGO

Dr. Willett began his services as regular supply at the First Christian Church, corner Grand Boulevard and Forty-seventh street, last Sunday. Mr. R. F. Handley, who has been preaching at Aurora of late, has been engaged as one of the ministers of the church, and will begin his work Oct. 1st. The effort is to be begun at once to secure a suitable lot and erect a church building. This has been the outstanding need of this congregation throughout its history.

North Side.—Services were held Sunday, Sept. 10th, in the prayer meeting rooms on North Halsted street, as arrangements had not been completed for occupancy of the new church at Sheffield avenue and George street. Will F. Shaw, the new pastor, gave a brief report of the state convention at Decatur, following with a strong and helpful address about the work in the new location. The membership is inspired anew with hope and faith. The purchase of the property has called forth earnest, consecrated effort as well as sacrifice, and the people of the North Side have met the situation. Services Sunday, Sept. 17th, will

be at the church, corner Sheffield avenue and George street.—T. M.

Preachers' Meeting.

The meeting was called to order by President E. S. Ames. After prayer by A. W. Fortune, matters of business were considered. It was decided to meet at

ple on the highest religious grounds. He made the first pledge of \$120, which makes a man or a church a 'Living Link,' and was followed by Messrs. Holt of Redlands, Crawford of Los Angeles, and others. This he did a second and a third time, until five times, followed each time



GEORGE A. CAMPBELL,
President Decatur, Ill., Convention.

the regular hour, 10:30 a. m., in the Grand Pacific Hotel, next Monday, Sept. 18th, but to adjourn Sept. 25th, to attend the union meeting at the Y. M. C. A. auditorium in the interests of the Anti-Saloon League. The address Sept. 18 will be delivered by Dr. H. L. Willett.

Messrs. Walte and Fortune were appointed program committee for the year, and Guy Hoover chairman of a committee on sociological movements of Chicago churches. Messrs. Aldinger of the Chicago University, and A. T. Campbell of Toronto were introduced.

Mrs. Agnew, president of the Chicago C. W. B. M., gave an interesting report of the Decatur convention. F. G. Tyrrell added a few words, speaking especially of the personnel of the convention, and the work of the Educational Association.

E. A. Long, a prominent and faithful member of the North Side church, spoke encouragingly of the outlook there, with a new property secured by the aid of the Church Extension society. He announced a union meeting for Sept. 24th at 3 p. m., to which all our churches are invited.

G. W. Muckley was present, and gave a most interesting account of the California state conventions, and of the national convention. In 1892, when he first visited the coast, there were in Southern California eight or nine churches. Now there are over 60, some of them with excellent houses. Of the Southern California convention he said, "I never saw such giving in all my life. C. C. Chapman, re-elected president, made a most acceptable speech, appealing to the peo-

ple by the other gentlemen. Such giving stirred the churches, until \$6,700 was contributed. In the afternoon \$300 additional was raised, for a medical missionary for the C. W. B. M., making \$7,000. E. L. Powell preached the morning sermon, and again at night, when an overflow meeting was found necessary. It was the best state convention I ever attended."

The northern California convention showed excellent advancement, and was attended by marked enthusiasm, though not so great as that in the southern part of the state, which surpassed even the national convention.

In describing the national convention, he made reference to the Methodist bishop's kindly speech, at the close of which the bishop said: "I am glad we have taken in the Philippines and Hawaii, because either the Methodist or the Disciples will have to get out of the United States—they both need more room!" Messrs. Muckley, Crabtree, and Snively made appropriate replies.

It was gratifying to be able to hear everything that went on in the sessions of the national convention. Even the women's sessions were successful in this respect. The meetings were held in the Congregational church, with a seating capacity of 1,800, and the day sessions were almost as well attended as the night. The people had such a surfeit of sight-seeing, before reaching San Francisco that they were really glad to attend a religious convention.

The addresses were uniformly excellent. An exception in the way of hon-

orable mention ought to be made of F. M. Dowling's address for the F. C. M. S. on "A United Church and an Evangelized World." The problem of union, he thought, will be settled first on the foreign field, and the churches at home will then be compelled to take it up in earnest. Mr. Dowling has been compelled to give up his work at Pasadena on account of his health, and will probably never be able to preach again. There was the deepest sympathy and greatest admiration for him, and at the close of his splendid address, the audience arose to applaud, until Mr. Dowling was obliged to bow his thanks for the triple encore.

E. L. Powell, Dr. H. L. Calhoun and R. P. Shepherd also made remarkable speeches. J. H. Garrison's motion for a change in time of meeting was voted down, and the matter referred to a committee for consideration.

Of church extension Mr. Muckley spoke cheerfully. Since the crux of the problem in city evangelization is the property problem, he expects church extension necessarily to play a larger and larger part in that field. He reported the C. C. Chapman named loan fund, and gave other encouraging statistics, saying finally that he expects the fund to go way beyond the half-million mark. The Pennsylvania people want to put a church and a building in every county seat in western Pennsylvania, and desire to know how much the society can invest with them, before our centennial, in 1909. The secretary left Chicago for Texas, to browse around in that green pasture.

The address was a feature of the Preachers' Meeting. It was announced that Geo. A. Campbell has resigned at Austin, to accept a call to the North Ton-

STRONGER THAN MEAT.

A Judge's Opinion of Grape-Nuts.

A gentleman who has acquired a judicial turn of mind from experience on the bench out in the Sunflower State, writes a carefully considered opinion as to the value of Grape-Nuts as food. He says:

"For the past 5 years Grape-Nuts has been a prominent feature in our bill of fare.

The crisp food with the delicious, nutty flavor has become an indispensable necessity in my family's everyday life.

It has proved to be most healthful and beneficial, and has enabled us to practically abolish pastry and pies from our table, for the children prefer Grape-Nuts and do not crave rich and unwholesome food.

"Grape-Nuts keeps us all in perfect physical condition—as a preventive of disease it is beyond value. I have been particularly impressed by the beneficial effects of Grape-Nuts when used by ladies who are troubled with face blemishes, skin eruptions, etc. It clears up the complexion wonderfully.

"As to its nutritive qualities, my experience is that one small dish of Grape-Nuts is superior to a pound of meat for breakfast, which is an important consideration for anyone. It satisfies the appetite and strengthens the power of resisting fatigue, while its use involves none of the disagreeable consequences that sometimes follow a meat breakfast." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

awanda (N. Y.) church, and President Ames presented a resolution of regret, encouraging the Austin church in their effort to get North Tonawanda to release him, and allow him to remain with the work here, to which he has given years of patient and faithful service. We trust they will be successful. The motion was carried unanimously, and the meeting adjourned with prayer by G. W. Muckley.

ILLINOIS.

Lake Fork Church, Ill.—It has been some time since we reported the work here. But things have been progressing well. We have painted our church house and laid about 100 square yards of concrete walk. We have arranged with Evangelist J. Bennett for a meeting in October.

Copeland Church, Ill.—The brethren are building a new addition to the old building. This has been greatly needed. The work is prospering along all lines. We are to begin a meeting the 27th with Evangelist Bennett as leader. I have just returned from convention at Decatur. It was a great meeting. We have had 69 additions at the two churches this year.—J. D. Williams.

IOWA.

Woodbine, Iowa, Oct. 5, 1905.—Six additions recently. The new church building and parsonage is progressing nicely. The old church property has been sold.—B. F. Hall.

KANSAS.

Martin Family, musicians, with Richard S. Martin, evangelist, closed meeting at LeRoy, Kansas, Sept. 3, with 3,000 at the services and eighty added to the Christian church, and during the meeting twenty-one joined the Methodist and ten the Presbyterian churches, making a total of 111 additions to the LeRoy churches during the period of the Martin Family meetings. Among the baptized were an editor, a school principal, a prize fighter and two score of the finest young people in the city. Richard S. Martin was the evangelist.—Duncan MacFarland, minister.

KENTUCKY.

Sept. 4.—Seven made the good confession at Bank Lick church on last Sunday.—P. H. Duncan.

Winchester, Sept. 6.—Our offering for Church Extension has reached our apportionment, \$200. Last year we gave \$150. So far this year we have contributed to missions \$1,450, which is \$200 in advance of what we gave this time last year.—Cecl J. Armstrong.

Murray, Sept. 5.—The new church building at Murray will be dedicated Oct. 8th by Bro. Z. T. Sweeney. Entirely completed it will cost about \$20,000. Auditorium and Sunday school room together will seat over 400. There are study, class and dressing rooms, baptistery, organ and choir platform, etc. The basement, to be completed later, will contain kitchen, lecture room and other apartments. The building is of pressed brick, with handsome stone trimmings. Fixtures are in place for a balcony when conditions demand it. The dedication will be followed by a meeting.—G. H. Cashel Stoney, minister.

Henderson, Ky.—The church here begins its fall work under very encouraging circumstances. Wm. A. Ward has been with them four months and about fifty have been added to the membership in that time. The Martin family

will be with us in January and a great meeting is expected. Wm. A. Ward preached on two Sundays of August, his vacation month, for the Christian church, Owensboro, Ky. Owensboro is one of the finest towns in the state, the Brethren there have one of the finest church houses in the state, and also one of the best preachers. For nine years R. H. Crossfield has labored there, doing a patient constructive work, the results of which are evidenced by a flourishing congregation of about 700 members, working harmoniously, a handsome building and a standing and prestige in the city second to none.

PROGRAM—KENTUCKY STATE CONVENTIONS.

Maysville, Sept. 25th to 28th, 1905.

Monday Afternoon.

2:30—Workers' Conference, Christian Woman's Board of Missions.

Monday Evening—Joint Session.

7:30—Kentucky Christian Missionary Convention.

Kentucky Sunday School Association. Kentucky Christian Woman's Board of Missions.

7:30—Song Service. Leader, Prof. W. E. M. Hackleman.

Devotional, led by H. C. Garrison, Danville.

Welcome, by R. E. Moss, Maysville.

Response, by R. M. Giddens, Mayslick, for K. C. M. C.

Response, by W. J. Thomas, Shelbyville, for K. S. S. A.

Song.

Greeting, Maysville Auxiliary, Mrs. R. E. Markham.

Response, Mrs. Austin Finley, Lexington.

Song.

The Egyptian Princess, "She had compassion on the child," Miss Iva Collins, Paris.

The Shunamite Woman, "I dwell among mine own people," Miss Nell Elliott, Sulphur.

Esther, "I had held my peace," Mrs. E. W. McDiarmid, Morehead.

Solo, Mrs. Alice Winn, Warsaw.

Social half hour.

Tuesday Morning—Christian Woman's Board of Missions.

8:30—Song service.

Bible study, Miss Sue Sublette, Winchester.

President's address, Mrs. Ida W. Harrison.

Report corresponding secretary, Mrs. Sarah Yancey.

Report treasurer, Mrs. O. L. Bradley.

Report Superintendent Young People, Mrs. M. S. Walden, Danville.

"The Chief Aim of the Junior Society," Miss Mary Finch, Mayslick.

Song, Juniors, Maysville.

"The Neglected Continent," H. J. Derthick.

Appointment of committees.

Adjournment.

Tuesday Afternoon.

Devotional, Mrs. G. A. Miller, Covington.

Report of District Managers.

Report of South Kentucky.

Louisville Bible School, Prof. Thompson.

Living Links, Mrs. L. M. Omer, Stamford.

Life Lines, Mrs. Anne S. Bourne, New Castle.

Farther Lights, Mrs. Hugh McLellan, Richmond.

Hazel Green, Prof. Wm. H. Cord.

Morehead, Prof. F. C. Button.
Report of committees.
Kentucky in San Francisco.
Benediction.

Tuesday Evening.

Devotional, Mrs. Robert Elkin, Lancaster.

Address, Mrs. Anna R. Atwater, Indianapolis.

Address, In India, Mrs. Julia Gerould, Cleveland, O.

Omega.

Program of Sixty-fifth Annual Meeting of Kentucky Christian Missionary Convention.

Maysville, Sept. 27, 1905.

8:30 A. M.—Devotional services, L. M. Omer, Stanford.

8:50—Home Mission Study, W. J. Wright, Cincinnati, O.

9:30—President's Address, H. C. Garrison, Danville.

10—Report of State Board and Treasurer, H. W. Elliott.

10:30—Appointment of committees.

10:40—Address, "Kentucky's Demands Upon Us," Hugh McLellan, Richmond.

11:10—Introduction of state workers.

11:30—"Fruits That Increase to Your Account," sermon by C. R. Hudson, Frankfort.

12—Announcements and adjournment. Afternoon.

2 P. M.—Devotions, led by J. E. Payne, Glasgow.

2:20—Address, Foreign Missions, F. M. Rains, Cincinnati, O.

3—Report Anti-Saloon League Committee.

3:20—Report of committee: Auditing, Nominations, Future Work, Enrollment, Press.

Evening.

7:30—Devotions, led by F. M. Tinder, Lancaster.

7:50—"The Old Guard," H. D. C. MacLachlin, Shelbyville, Ky.

8:15—Sermon by E. L. Powell, Louisville.

Report of Committee on Obituaries. W. E. M. Hackleman, Director of Music.

Program of the State Sunday School Convention, Sept. 28.

9 A. M.—Devotional, W. L. Glazier.

9:15—"The Teacher's Preparation of the Lesson," Geo. A. Miller.

9:45—"The President's Annual Address, E. S. Jouett.

10:15—Reports: The Board, J. S. Carpenter; The Treasury, J. S. Hilton; The Field, R. M. Hopkins.

10:55—Appointment of committees.

11—"The Program of Our State Sunday-School Work," Roger T. Nooe.

11:30—"Some Problems of the Sunday-School Superintendent," T. J. Legg.

12—Noon intermission.

1:45 P. M.—Devotional, Barclay Meader.

1:55—"One Way to Gather Statistics," B. W. Trimble.

2—Business session, reports of committees.

2:30—"A Pastor's Opportunity," C. J. Armstrong.

3—"The Individuality of the Child," Geo. L. Sehon.

3:15—"The Essential Elements of a Sunday-School," W. J. Hudspeth.

3:45—"Some Snap-Shots from Our

Mountain Sunday-Schools," Miss Ruby Huffman.

7:30 P. M.—Devotional, John S. Shouse.

7:50—"What Manner of Child Shall This Be?" J. W. Graham.

8:10—"The Church as Teacher," Herbert L. Willett.

Kentucky Convention Pointers.

Time.—Remember that Sept. 25th to Sept. 28th is the time, announced for a year, for this meeting. It is hoped that our preachers and churches have planned their meetings so as not to conflict with this date. Go to this great meeting Monday, Sept. 25th, and stay until the morning of the 29th. It will be worth your while.

Place.—And where could you find a better place for such a meeting than Maysville? It is easy of access by both L. & N. and C. & O. railroads. You can reach there in time for all sessions on Monday.

Entertainment.—The Maysville people expect to entertain in their homes all who send their names prior to Sept. 21st. Dr. P. G. Smoot, Maysville, Ky., should be notified at once if you intend to be a guest of Maysville church during this meeting.

Railroad Rates.—All roads have given us a fare of one and one third, plus twenty-five cents, on the certificate plan. You must get certificate on purchase of your ticket from starting point, certifying that you have paid full fare, and this, properly signed at Maysville, will entitle you to return at one-third fare—plus 25 cents. You cannot get any reduction in return fare without this certificate. If the agent tells you that he has no instructions, insist that he give you the certificate. He has no right to refuse you at any time such a certificate. If you cannot buy a through ticket—because you travel over one or more lines—get a certificate each time, and we can manage to get you back as per agreement. Absolutely—no certificate, no reduction.

This rate applies only to points from which the fare going is 75 cents or more.

Preparation for Convention.—We need to go up to this gathering of the Lord's children in the spirit of true worshipers. Our spirit of prayer and worship will decide the value of the meeting to us. An absence of such spirit means a distinct loss to us in obtaining the benefit of such an assembly.

Our Finances.—I rejoice to say that a goodly number of churches have paid apportionment in full and can attend by their representatives this meeting without any self-reproach. There are still strong churches on our list delinquent. I am sure that many of these will not be so when the annual report is read Sept. 27th. If your contribution is in the list of published receipts presented to Maysville convention, it must reach me by Sept. 20th. Money reaching me later than that and prior to Sept. 26th will be read in a supplemental report on Sept. 27th.

One of Fifty.—This good work is not completed as yet. We lack a considerable number of reaching the goal. Will you not be one of fifty to give \$10?

H. W. ELLIOTT, Secy.

Sulphur, Ky.

J. K. Shellenberger called on us on his way to Wooster, O., having closed his work at Duluth, Minn. We look for the largest success in his new field.

MINNESOTA.

Claris Yeuell is about to close his work at Amboy, Minn., and can be addressed regarding future employment in care of the Christian Century.

MISSOURI.

Belton, Sept. 4.—Had four added here yesterday by confession and baptism. Reorganized C. E. begin meeting with home forces Oct. 1st. Yours in His service.—W. H. Scrivner.

Republic, Sept. 4, 1905.—We began a meeting here yesterday. House was packed last night and many turned away who could not get in.—Wright Brothers, general evangelists.

Springfield, Sept. 8.—I am in a meeting with our church, on the corner of Broad and Division streets, in this city, which began Monday night of this week. Miss Anna Gray, one of the best singers and soloists in the Brotherhood, is with me as my singer. The attendance is fine and the interest good, with fine prospects of success. Please announce to the churches wanting able, consecrated ministers and evangelists to write me at once.—Yours in Christ, James Sharrott, General Evangelist. Address as above.

NEBRASKA.

Douglas, Aug. 22.—DeForest Austin as evangelist, and Frank McVey, singer, are in what promises to be a very successful meeting at this place. Bros. Austin and McVey are known throughout the state for the solidity of their work. The attendance is unparalleled in the history of the place. Both preaching and singing are conducive to a clear understanding of the duty God has laid upon us.—C. W. Longman, pastor.

LUCKY MISTAKE.

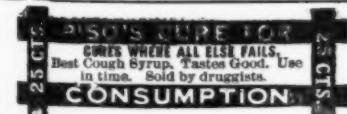
Grocer Sent Pkg. of Postum and Opened the Eyes of the Family.

A lady writes from Brookline, Mass.: "A package of Postum Coffee was sent me, one day by mistake.

"I notified the grocer, but finding that there was no coffee (the old kind) for breakfast next morning, I prepared some Postum, following the directions very carefully.

"It was an immediate success in my family, and from that day we have used it constantly, parents and children, too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage. My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

"Noting the good effects in my family, I wrote to my sister, who was a coffee toper, and after much persuasion got her to try Postum. She was prejudiced, against it at first, but when she presently found that all the ailments that coffee gave her, left and she got well quickly she became and remains a thorough and enthusiastic Postum convert. Her nerves, which had become shattered by the use of coffee have grown healthy again, and to-day she is a new woman, thanks to Postum." Name given by Postum Co., Battle Creek, Mich., and the "cause why" will be found in the great little book "The Road to Wellville," which comes in each pkg.



Dandruff

Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff.

Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

Glenn's Sulphur Soap

25c. a cake at all drug stores or mailed for 50c. by The Charles N. Crittenton Co., 115 Fulton St., New York.

OHIO.

Mansfield, Sept. 4.—The First Church has been closed for extensive repairs. It has been newly decorated, carpeted and lighted. A Men's Club room has been built. Reopening services will be held Sept. 17 or 24. We now have a magnificent plant; 165 additions in the past ten months. This is one of the very best churches I have ever known.—Bruce Brown.

VIRGINIA.

Bristol.—Herbert Yeuell began here Sept. 3 what promises to be the greatest meeting ever held in Bristol. There were five additions the first day, and people turned away at the second service. A Chautauqua in full blast, with celebrated speakers day and night, is not so attractive as the meetings. Will continue four weeks.—William Burleigh.

WISCONSIN

Grand Rapids.—Grand Rapids is the place of the state convention, and Sept. 19 to 22 the date of same. A cordial invitation is extended to all the churches of the state to send large delegations. Be sure and come.—C. H. DeVoe, Evangelist.

Blessings come in by an opening no larger than that by which gifts go out.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th and Broadway, Kansas City Mo.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

Party wishing accommodation at the Battle Creek Sanitarium can secure a credit check cheap by corresponding with us. Address Personal, Christian Century, Chicago.

WANTED—Work as teacher, bookkeeper or ad writer. Preferably the last. Salary not so much an object as a permanent place. References. Address W. B. S., 115 E. 7th St., Pueblo, Colo.

FOR SALE—A new baptismal suit: first-class make. Size 8 boot. Eleven dollars. Frank E. Herthum, 802 Nicollet Ave., Minneapolis, Minn.

CORRESPONDENCE

INDIANA NOTES.

C. O. Burton.

The eighth District Convention will be held at Greencastle, Sept. 27-28. Among the speakers we mention: T. J. Legg, J. O. Rose, L. E. Murray, L. E. Sellers, I. N. Grisso, J. M. Weddle, E. L. Day and E. E. Moorman. A helpful meeting is expected.

The church at New Market closed a three weeks' tent meeting, Sept. 3. L. C. Howe of New Castle, Ind., did the preaching, and F. H. Swetman and wife of Sioux City, Iowa, led the singing.

The meeting resulted in much good to the congregation in a spiritual way. Twenty-four were added and hundreds heard the gospel plainly yet lovingly preached. C. O. Burton preaches for the congregation one Sunday each month.

Work is progressing nicely on the new church at Brazil. They are building on the site of the old church, which was destroyed by fire last February. E. L. Day is their efficient minister.

THE VIRGINIA CAMPAIGN.

Herbert Yeuell.

Our eleven weeks' campaign under the Virginia State Board ended last week, and we are now with Wm. Burleigh of Bristol, Va. Tenn.—At Portsmouth the entirely new work of the year, we preached over six Sundays in a large tent seating, conservatively, 1,500 people. Two thousand could be stowed away. It was the hardest field I ever had, the members with few exceptions not wanting an organization. At the close of the fourth week we organized with 67. Others came in a few days, bringing the number to 76. During the last week 24 others took their stand with us. Of this number about 30 were baptized, 20 from other churches; the remainder were members who finally consented to enter the organization. Only those on the ground can appreciate the difficulties of such a situation. Some of the number stated will not unite with us, but they are touched

Drake University,

HILL M. BELL, Pres. Des Moines, Iowa.

Colleges: Liberal Arts, Bible, Law, Medical, Music, Dental. Schools: Academy, Normal, Commercial, Christian Workers, Oratory, Kindergarten, Pharmacy, Music Supervisors, Summer.

1500 students enrolled last year. Fine location. Low expenses. Excellent equipment.

BETHANY COLLEGE

Attendance last session larger than ever before. Courses offered: Classical, Scientific, Ministerial, Literary, Normal, Music, Art, Oratory, Bookkeeping and shorthand. A thorough preparatory department a feature. Seventeen competent professors. Two new professorships in Ministerial Department. Reduced tuition to ministerial students and children of ministers of the Gospel. Student Loan Fund for young men preparing for the ministry. Two large halls, one for the young ladies and one for young men. These halls have steam heat, electric lights, baths, etc. Board, furnished room, tuition and fees, if paid in advance, \$14.00 for nine months. Ministerial students \$12.00 for same period. Next session opens Sept. 19th. Write at once for free catalogue. Address PRES. THOMAS E. CRAMBLET, Bethany, W. Va.



Mr. Merchant:

Have you ever thought of the importance of handling an

"A No. 1" Flour in Carlots

having exclusive sale in your vicinity? It's the only way to build up a big flour trade. We can give you the

HIGHEST QUALITY and LOWEST PRICES.

Drop us a postal—we'll be pleased to quote you.

THE MCGUIRE MILLING CO.
HIAWATHA, KANS.

WEDDING

8. D. CHILDS & CO., 200 Clark St., Chicago

Learn Telegraphy and R. R. Accounting

\$50 to \$100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by all railway officials. Operators always in demand. Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY,

Cincinnati, O. Buffalo, N. Y. Atlanta, Ga. St. Louis, Mo. New York, N. Y. San Francisco, Cal.

What Is Daus' Tip-Top?

TO PROVE that Daus' Tip-Top is the best and simplest device for making 100 copies from pen, ink and 50 copies from typewriter original, we will ship complete duplicator, cap size, without discount on ten (10) days' trial. Price \$7.50 less trade discount of 33 1/3%, or \$5.00.

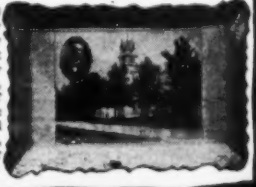
THE FELIX G. B. DAUS DUPLICATOR CO.
Daus Building, 111 John St., New York City.



\$30.00 IN CASH For your Church or Sunday School

NO RISK OR INVESTMENT—SEND NO MONEY

Are you desirous of raising Money Easily and Quickly, for any Church purpose, if so, simply send us the photograph of your Church and your Pastor, and we will reproduce them together in carbon photography on 200 of our new process Silver, Satin, Embossed, Aluminum Jewel Pin Trays. We will send them to you and pay All Express Charges FREE. You can easily dispose of them to every church member at 25c. each and business men will gladly buy them because of their novelty and usefulness, after you have sold the 200 trays keep \$30 for your share and send us \$20 for ours. We give you 20 days time in which to sell them. Send us your order with the photograph at once, and be the first to take up this plan in your town. Sample Tray Free. Write now. Address Dept. B. E. WINFORD, Oak Park, Ill.



Brave Women

Women's delicate nerve organism subjects them to so much suffering, that it is almost inconceivable how they manage to fulfill the various household and social duties, and yet they do—and suffer.

As a rule, they understand the nature of their delicate organism, but overlook the wonderful influence their nervous system has upon their general health.

They are not sufficiently impressed with the fact that all their ills are directly traceable to the nervous system.

That their periodical sufferings and headaches are due to weakened nerves.

Dr. Miles' Nervine

has been wonderfully successful in revitalizing the nerves and curing all cases of nervous disorders and loss of vitality.

Thousands of delicate women have regained their health and vigor by its use, and the thoughtful fortify themselves by keeping their nervous system strong and vigorous by its use.

"From a thin, nervous wreck, miserable and wretched, I am now enjoying splendid health, and it is all traceable to your splendid medicine, Dr. Miles' Restorative Nervine."—MRS. MAUD B. OPLINGER, Philadelphia, Pa.

The first bottle will benefit, if not, the druggist will return your money.

by the plea and are friendly. Scores of others are won to an admiration of the plea and will be aids to the work in various ways. Portsmouth is a very conservative town of 25,000. It is easy for small critics who never held a large campaign to "explain" such a meeting, but it is not so easy to start a big campaign beyond all precedent in those parts and in six weeks leave at least 80 persons enthusiastically working as a new-born church for a building to worship in. The campaign was H. C. Combs' conception. He was with me during a large part of the meeting. W. C. Wade of Park place, Norfolk, will supply for a while. He is doing a very successful work at Norfolk. J. T. T. Hundley is doing an unprecedentedly successful work at the Freemason Street church, Norfolk. All is buoyancy and push under his aggressive labors.

The State Board sent me to Petersburg, August 30, to a church that for seven years has been the most forlorn hope of the state. The only chance, said Harry C. Combs, the State secretary, is to make a big effort in a tabernacle. With C. B. Richards, the pastor, who was about to re-enter college, we went to work a mile from the church and from the first preached to very large audiences. After a while the members became willing to change the location of their work. Then confessions began—this after the third week. They came all at once—one night 12, another 24, until 72 had taken their stand, 70 being adults. The meeting was not half done, but my engagements made it impossible to stay longer. We raised in the ordinary way, collections and lecture, \$538.77, this buying the tabernacle outright, which the State Board generously presented to the church for present and future occupancy. And all printing and local expenses and considerable of my own salary. Not once was there a special appeal for money. In all our tabernacle meetings we have had a similar success financially. Bro. Richards worked nobly all through. He can conduct an invitation song better than any

singing evangelist I ever saw, yet he is not a singer and does not claim to be one; but has the making of a splendid preacher, pastor, singer, and withal has excellent spirit and judgment. He will continue with the church in its new field. If H. C. Combs could be employed as general advance agent in tent and tabernacle meetings, any evangelist who knows how to conduct himself before a big crowd should hold a great meeting.

AT WORK AGAIN.

The San Francisco convention is over and all are out in the field again, doing something, for some one, if it is for Christ, well and good. The conventions are good to meet and join hands with old friends, and to hear good addresses.

It always makes us proud to have Ohio boys do the work they do, without very much show or noise about it. The best and most masterly address the writer heard was that of my beloved brother, J. H. O. Smith, pastor of the Church of Christ at Valparaiso, Ind. He is an Ohio boy. His address was well delivered, his voice was clear and strong and his appearance was manly—nothing "sissified" about him, and no ranting; but in a clear, manly and eloquent manner, he presented his thoughtful address for the Y. P. S. C. E., so that all were highly entertained and benefited.

I consider him the most eloquent speaker in the Church of Christ. I do not want to be understood as one who underestimates any brother's ability, but Smith's style pleases me all over.

The work is going on, and while a certain number may think that they are running the Church of Christ, I am glad that none of them can do it, for the Lord will look after His own and none can prevent the truth from prevailing over error. "God must give the increase." I am willing to work for Christ only, but entirely unwilling to be governed by any man, so far as my faith and action is concerned.

I first became interested in the liberty I thought was in the Church of Christ, and when I came into that church, I came with the distinct understanding that I was to be free from all sectarian influence and that I was to take the Bible as my only rule of faith and practice and that Christ only was to be my master, and I have tried to be faithful to that and am strong in that faith at this minute, and propose to stand firm in the liberty wherewith Christ has made me free. I may not see some things just as others do, but I can see Jesus as my personal Savior, and propose to stand true to Him who bought me with His own precious blood. I am His, soul, body and spirit; and to Him I look for help and salvation. He is my Advocate, Priest, Mediator, Physician, Helper, Friend, Elder Brother, Savior, and will be my Judge at the last day. Thank God for such a thought of Him as I have. It gives joy to my weary soul. I desire to be more like Him, and to have the fullness of His spirit and to do those things only that I think would please Him. Why should I try to make of myself any reputation? Why should I be bigoted and proud? Why should I fear what man can do to me, when I have one that knows my heart and knows all about me, and one who will defend my cause always and forever? Stand by Christ and the Bible. Advocate the truth, the whole truth, and nothing but the truth.

THE EXTENSION OF BIBLICAL STUDY

THE INSTITUTE OF SACRED LITERATURE

(Continuing The American Institute of Sacred Literature)

FIFTY COURSES

(popular and professional) for ministers, Sunday School teachers, parents, and all who are interested in the improvement and extension of biblical study in the home, the church, or the community. Private study, class work or lectures. Send for Announcements.

THE UNIVERSITY OF CHICAGO

HIRAM COLLEGE, HIRAM, OHIO.

The College of the Disciples of Christ in Ohio.

Four College Courses. Also Ministerial, Music, Business and Preparatory Courses.

Most healthful and picturesque location.

Faculty much strengthened this year.

Wholesome college life.

Much attention given to good food and healthful exercise.

Fall terms opens September 26.

Write THE SECRETARY for further information.

Normal rates have been restored by all lines between Chicago, Buffalo, New York, Boston and other eastern points, and the Nickel Plate Road is still prepared to furnish strictly first-class service between Chicago and the East, in their three daily through trains to New York and Boston, at rates as low as obtain by any other lines. Meals served as you like, in the dining car, either a la carte, club or table d'hôte, but in no case will a meal cost more than one dollar. Our rates will be of interest to you, and information cheerfully given by calling at 111 Adams street, addressing John Y. Calahan, General Agent, 113 Adams street, Room 298, Chicago, or 'phoning Central 2057.

33

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs

DR. E. O. SMITH, 2806 CHERRY ST., KANSAS CITY, MO.

\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure: we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once.

ROYAL MANUFACTURING CO., Box 1347 Detroit, Mich.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.



For Schools & Churches use AMERICAN BELL

AMERICAN BELL & FDRY. CO., FREE CATALOGUE, NORTHVILLE, MICH. 60 CALI ST.

BLMYER BLYMCHURCH BELLS



Write to Cincinnati Bell Foundry Co., Cincinnati, O. Unlike other bells sweeter, more durable, lower price. Our free catalogue tells why.

Please mention this paper.

PILES

A reliable, safe, sure cure. Sufferers send fifty cents for full sized box.

Lock Box, 167, Weeping Water, Nebr.

PONTIAC PRINTING PLATES BY ALL PROCESSES ENGRAVING CO. 358 DEARBORN ST. CHICAGO

An Easy Way to Make Money.

I have made \$500.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., 3685 A C Laclede Ave., St. Louis, Mo. Mrs. W. B.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE
PUBLISHED BY

The Christian Century Co.
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions—

Are payable in advance and begin at any time.
Terms, \$1.50 a year. Foreign subscriptions
\$1.00 extra.

Expirations—

The label on the paper shows the month to which
your subscription is paid. List is revised once a
month and change of date on label is the re-
ceipt for remittance on subscription account.

Discontinuances—

All subscriptions are considered permanent and
are not discontinued at expiration of time paid
for without request of subscriber. Paper is
continued until all arrearages are paid.

Change of Address—

In ordering change of address be sure to give
the old as well as the new. If the paper does
not reach you regularly, notify us at once.

Remittances—

Should be sent by draft or money order payable
to THE CHRISTIAN CENTURY COMPANY. Do
not send local checks or full credit cannot be
given, as we have to pay exchange charges.

Advertising—

Nothing but clean business and reliable firms
advertised. Rates given on application.

Communications—

Articles on subjects which are of vital interest
will find a ready acceptance. Conciseness is
always at a premium. News letters should
be condensed as much as possible. News items
are solicited and should reach us not later than
Monday of the week of publication.

No man can injure the Church more
than to fail to stand by the truth as it is
in Christ Jesus. There must be no com-
promise in any way, or for any reason
whatever. To be bigoted is to be untrue

Why Experiment?



The Favorite
"Effer-
vescent"

Sold on merit more
than 60 years.

Does away with **CONSTIPATION** and
BILIOUSNESS; Stops **HEADACHES** and
INDIGESTION; Expels **Rheumatic** and **Gouty**
poisons; Relieves **Morning Sickness**; in so satisfying
a way as to make it

THE IDEAL FAMILY REMEDY

At Druggists, 50c and \$1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.

**ILLINOIS CENTRAL
RAILROAD**

St. Louis

Green, Gold and Brown "Daylight Special"
—elegant fast day train.

"Diamond Special"—fast night train—unsur-
passed for convenience and comfort.

Buffet-library cars, complete dining cars,
parlor cars, drawing-room and buffet
sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R.
agents and those of connecting lines.

A. H. HANSON, GEN'L PASS'N AGT., CHICAGO.

and hypocritical. There are bigoted
preachers to-day who object to my preach-
ing, because they say, "I might offend
some sectarian by my plainness, pointed-
ness and faithfulness to the teaching of
the word of God on this question of sec-
tarianism." I ask the privilege of the
Christian Century, right here, to answer
my friends, by asking them to produce
one instance where I have held a meet-
ing in the last thirty years that will say
that I was unfaithful to the word of God,
or that I was more zealous for the truth
than Christ and His Apostles, in advocat-
ing the cause of primitive Christianity.
I have held meetings in all parts of this
great country, and have always tried to
make the people understand the gospel
before they came into the church. Peo-
ple have become offended; but did they
not become offended at the Savior's say-
ings? Did not Christ and His apostle
preach in a way that offended the peo-
ple? Are we to compromise the truth
of God to-day, because some long-faced
Pharisee becomes angry at us, or are we
to compromise our plea? If we are only
a sect, and only have the truth that
others have, let us give up the whole
business and quit. If we have nothing
better than the rest have, let us go to
them and stop this waste of money and
of labor. If sectarianism is right, we
are wrong; if we are right, sectism is
wrong; if sectism is wrong, we are un-
faithful, dishonest and hypocritical pre-
tenders, if we fail to give proper warn-
ing against the sin. Shall we try to
sweep into the church a lot of uncon-
verted people, who will finally do the
cause we plead far more harm than
good?

I am now in Medford, Oregon, a city
located in the finest valley in the great
west. Am here for one week lecturing
on various subjects, and looking the
country over. My home is with one of
the elders of the church, at present the
county treasurer. He has been in this
country since 1853. He knows all about
the Rogue River valley. It is a rich,
well cultivated country. Many people
are here from the east and many more
are coming. The climate is fine, and all
kinds of churches are here and the work
goes slow on account of sectism and gen-
eral indifference upon the part of the
people. We have one hundred and two
church organizations in the state, and a
splendid Bible school located at Eugene.
It is doing fine work in preparing young
men for the ministry.

We have been visited while here by
different brethren. This church does not
have any pastor, and has not had one

When planning a business or pleasure
trip from Chicago to Buffalo, New York,
Boston, or any eastern point, you should
investigate the satisfactory service af-
forded by any of the three express trains
operated by the Nickel Plate Road. Col-
ored porters are in charge of coaches,
whose duties are to look after the com-
fort of passengers while en route. Spe-
cial attention shown ladies and children,
as well as elderly people, traveling alone.
No excess fare charged on any train on
the Nickel Plate Road. American club
meals, from 35 cents to \$1.00, served in
Nickel Plate dining cars. One trial will
result to your satisfaction. All trains
leave from LaSalle Street Station—only
depot in Chicago on the elevated rail-
road loop. Call on or address John Y.
Calahan, General Agent, 113 Adams
street, Room 298, Chicago.

34
for some time. There are a large num-

For Over 60 Years

Mrs. Winslow's

Soothing Syrup

has been used for over SIXTY
YEARS by MILLIONS of Mothers
for their CHILDREN while TEETH-
ING, with perfect success. IT
SOOTHES the CHILD, SOFTENS
the GUMS, ALLAYS all pain,
CURES WIND COLIC, and is the
best remedy for DIARRHŒA. Sold
by Druggists in every part of the
world. Be sure and ask for Mrs.
Winslow's Soothing Syrup and take
no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

ler of weak churches without pastoral
care and preaching. This ought not be
so. The people are not made acquainted
with our plea, as they should be, yet the
Oregon preachers are very faithful in
proclaiming the old gospel of Christ.

I may tell the readers more about this
country in my next letter.

Medford, Ore

J. V. UPDIKE.

THROUGH PULLMAN SERVICE

CHICAGO

—TO—

RICHMOND, VA.

VIA THE

"BIG FOUR—C. & O. ROUTE"

Leaves Central Station, 12th St.
and Park Row 1 p. m. Daily.

"Only One Night Out"

Dining Car Service All the Way.

For reservations and full information call at

238 S. Clark St., Chicago, Ill.

I. P. SPINING

General Northern Agent.

**MISSOURI
PACIFIC
RAILWAY**

THE
"Colorado Short Line"
DIRECT TO
Glenwood Springs, Colorado
Springs, Manitou
AND ALL THE
Famous Resorts of the Rockies.

Elegant Pullman Sleeping Cars, Observation
Parlor Cafe Dining Cars, with Electric
Lights and Fans, and Free
Reclining Chair Cars.

BEST LINE TO THE
PORTLAND EXPOSITION

H. C. TOWNSEND, G. P. and T. Agent, St. Louis.

HISTORICAL DOCUMENTS.

In discussions with opponents of our attempt to restore apostolic Christianity, and with those brethren that are sometimes nick-named "Antis"; extending over a period of forty years, the writer has been frequently impressed with the necessity of such knowledge, as has been so effectually imparted in the book: "Historical Documents" and the admirable introductory matter. Every preacher, writer, teacher and intelligent member

in our brotherhood should read the book carefully and thoughtfully, with the queries in mind: What did we start out to do? Is it a work that should be done? How can the work be best done? In the light of the experience of a century of efforts, what errors have we made?

What errors, in statement and action, should be rejected? Should other truth be added? Should truths be restated, better stated? How adapt our efforts to the hour? The book is the most opportune important published by our press for years.
Clark Braden.

The Praise Hymnal

The most complete and perfect Church Music Book ever published. The majority of the best Churches of our Brotherhood are using it. It is the book to buy if you wish to improve your church singing and worship.

We now have a good cloth binding that we sell at the rate of \$50 per 100 copies. Everything considered, **The Praise Hymnal** is the lowest priced church music book published. A returnable sample copy mailed free. Anyway, send for a list of commendations which will be sent free.

ORDER FROM

THE CHRISTIAN CENTURY CO.

358 Dearborn Street, Chicago

ANYTHING IN THE MUSIC LINE SUPPLIED BY US

NICKEL RATE.

The New York, Chicago & St. Louis R.R.

Offers Three Express Trains
Every Day Between

CHICAGO

And all Points **EAST**

Through Cleveland and Buffalo.

Through Sleeping Cars, Day Coaches and Dining Cars. Individual Club Meals, ranging in Price from 35c to \$1.00; also service à la carte. Mid-day Luncheon 50 cents.

CHICAGO DEPOT: La Salle Street Station.

CITY TICKET OFFICE: 111 Adams Street

JOHN Y. CALAHAN, General Agent,

113 Adams St., Room 298,

CHICAGO

Pacific Coast Excursions

TO the man who seeks a climate that is mild and a region of widely varied resources, the Pacific Coast offers great opportunities.

California, Oregon, and Washington, splendid in their climatic and health-building conditions, offer the opportunity of a life-time for building up a new home.

Strictly first-class round-trip tickets are on sale daily from all points. Rate, from Chicago to San Francisco and Los Angeles, Oct. 17th to Oct. 31st, \$62.50. To Portland and Puget Sound, daily during September, \$56.50.

One-way Colonist tickets are on sale daily, Sept. 15th to Oct. 31st, at the rate of \$25.00 from Chicago, with correspondingly low rates from all points. Daily and

Personally Conducted Excursions

of which double berth in a Pullman tourist sleeping car from Chicago costs only \$8.00. All agents sell tickets via the Chicago, Union Pacific and North-Western Line.

If you want to know how to reach this land where the climate is mild and where labor is never oppressed by stress of weather, how much it costs to go and what you can do when you get there, send 4 cents for books, maps, time tables and full information.

W. B. KNISKERN, Passenger Traffic Manager, CHICAGO, ILL.



P. C. 122

TO NEW YORK OVER NIGHT

The 20th Century Limited

Via the LAKE SHORE and NEW YORK CENTRAL Lines

CHICAGO-NEW YORK 18-HOUR TRAIN

Leaves Chicago Daily at 2:30 p. m.

Arrives in New York 9:30 a. m.

City Ticket Office: 180 Clark Street, Chicago

L. F. VOSBURGH, General Western Passenger Agent

A Wonderful Investment Opportunity

BETTER THAN THE BEST GOLD MINE ON EARTH are the **Investment Crop Certificates** Participating in the **Commercial Peach Orchards** And Other Fruit and Vegetable Crops Grown in the Famous Fruit Belt of East Texas. Yielding from \$100 to \$500 per Acre per Annum, and Paying from 100 to 500+ per Annum on the Amount Invested.

For years the people have been looking for a real investment for their savings, where the element of soundness is considered of first importance and good earnings next. Mining and oil companies have flooded the country with their cheap stock and rich promises, but one seldom finds a person who has made any money from such speculation. We have no hole in the ground or prospect to test with the people's money, but offer a proposition based upon the most thoroughly tested and reliable business known to man—the good old-fashioned, time-honored and always reliable and ever independent industry of tilling the soil and reaping the rich rewards that old mother earth with intelligent effort always produces. Different sections of the country have become renowned for the wonderful profits that have been realized from fruit and vegetable crops, but the experience of recent years has thoroughly demonstrated that no section of the country is so favorable to this industry as the

"FRUIT BELT OF EAST TEXAS."

The following data taken from the actual experience of fruit and truck growers in this region shows the wonderful earning power of the land and possibilities of this industry in this section: Peaches, pears, plums, figs and grapes yield from \$100 to \$500 per acre annually; tomatoes from \$100 to \$300; sweet and Irish potatoes from \$100 to \$200; blackberries and dew berries from \$200 to \$300; strawberries from \$200 to \$600; while cabbage, radishes, beets, cowpeas, peanuts, cauliflower, asparagus, etc., are grown in commercial quantities and at correspondingly large profits. From three to four crops are grown on same land each year, as seasons are so long and vegetation grows so rapidly. A three-year-old peach orchard will yield \$100 an acre and frequently bears a good crop at two years of age, and as the trees grow the yield increases. During the first few years while the trees are developing and until the ground is all shaded, truck crops are grown between the trees, thus affording the trees the cultivation they require and securing valuable crops from the very first year, as the truck crops are very profitable. One man last year realized \$21,000 clear of all expenses from 40 acres of onions. We can give the names and addresses of numerous fruit and truck growers of undoubted standing who will vouch for the accuracy of the above data.

OUR PROPOSITION.

The United Development Company is now developing one of the largest commercial peach orchards in East Texas, and to assist in making the necessary improvements to make their lands productive without delay, they offer to those who desire to participate in the benefits of the enterprise by investing their money along with the company's own capital, the opportunity to do so through the purchase of their Investment Crop Certificates. These Certificates are virtually leases on the land, each one covering as many acres as may be desired by the investor, and provide that in consideration of the single advance payment of fifty dollars per acre the Company will supply all the necessary labor and equipment of teams, implements, buildings, etc., and cultivate the land in the most approved and scientific manner under the direction of a competent horticulturist, and that they will harvest and market the crops and give the investor one-half the net returns therefrom for a period of ten years. The profits will be distributed annually and each year's dividend should not be less than the total amount invested.

ESTIMATED PROFIT ON A 10-ACRE CERTIFICATE.

Income from 10 acres at \$100 an acre annually for 10 years.....\$10,000
Investor's one-half interest..... 5,000
Amount invested for 10-acre certificate 500
Net profit in 10 years on investment of \$500..... 4,500

This estimate is based on an income of \$100 an acre, which is the minimum yield under ordinary cultivation. Under our expert cultivation with the most approved and scientific methods the yield should be the maximum, which would increase the profits accordingly.

THE MANAGEMENT.

For the satisfaction of probable investors who would be interested in the capability and integrity of the Company we give the names of the leading stockholders and officers and invite attention to the fact that the list includes some of the most capable and successful business men of the country and men who could not be induced under any circumstances to be associated with an enterprise that did not give its patrons a "square deal": Angus McKinnon, president, formerly principal of Drake University Business College and later business manager of the Christian Century of Chicago; J. P. Jordan, vice president, president Farmers' Bank, Garden Grove, Iowa; A. M. Allen, secretary, formerly assistant secretary Drake University, Des Moines, Iowa; A. E. Noble, capitalist, formerly president Citizens' Bank, Casey, Iowa; D. W. Sutherland, president National Bank, Manning, Iowa; Winfield Smouse, capitalist and real estate broker, Washington, Iowa; Isaac Klein, capitalist, Davenport, Iowa; Hill M. Bell, president Drake University, Des Moines, Iowa; I. N. McCash, superintendent Iowa Anti-Saloon League, formerly pastor University Church, Des Moines, Iowa; J. T. Nichols, editor Christian Union, Des Moines, Iowa, and others.

A STRONG INDORSEMENT.

The following editorial was written by Mr. D. Leubrie, Editor of the National Banker of Chicago, a magazine of unquestioned standing and reliability, and was published in the June issue of that periodical without our knowledge or solicitation. We refer interested parties to the above publication located at 84 La Salle St., Chicago, for verification of our statements.

"The National Banker has frequently directed the attention of its readers to the excellent opportunities represented in Texas in the culture of its soil. Within the past five years there has been a large and almost continuous movement into that agricultural and horticultural empire.

One of the latest companies and one of the best in its stability, high standing and the generous offer it makes to the farmer, mechanic, business man and banker, is the United Development Company, which is also one of the largest land enterprises floated in recent years. This Company controls 25,000 acres of fruit land, adapted likewise most favorably to truck growing, in East Texas, in a section which has demonstrated again and again its fertility and especial adaptation to the luxuriant growth of fruit and garden truck.

No matter from what standpoint this proposition is considered, it is without question the most liberal it has been our province to record. The editor of the National Banker, who has been frequently in Texas, is fully conversant with the conditions relating to fruit culture and truck growing and takes pleasure in saying that the estimates made by the United Development Company are not overdrawn, but are true in every particular, which will be vouched for by any person living in that section of Texas.

'Tis said that "truth is stranger than fiction," so it may possibly appear to the farmer or investor who has not lived in Texas, that the facts and figures given with relation to the annual earning power of the land in the section described in this company's literature are impossible of attainment. The National Banker on its own initiative will pay the expenses of a trip to the lands of the United Development Company, to any one who, upon a careful investigation, finds the statements we allude to untrue or misleading. This should be conclusive evidence that the promises made by this excellent Company will be fulfilled in every particular."

EXTRAORDINARY OPPORTUNITY.

We present you in these Certificates an extraordinary investment opportunity. They are as safe as a lease on any farm and the returns are certain and bound to be immense. There is no element of chance or speculation, but the safe and sound business of tilling the soil and that too under the most favorable conditions and of the most profitable sort. The surest and best paying gold mine on earth is a fruit farm in East Texas. We have spent several thousand dollars investigating the country and conditions and in the choice of our lands had the assistance of government experts, who have adjudged our lands to be the best available fruit land in East Texas. You may now participate with us in the benefits of this proposition. Buy as large a certificate as you can and do it now. You will get your money back in the first year's profits and the balance will be clear gain.

SPECIAL INTRODUCTORY SALE.

The regular price of these certificates, which is determined by summing up the elements of expense involved, is \$50 per acre. Those who will remit at once may now have the advantage of a bargain in a limited introductory series which is now offered for immediate acceptance at \$30 an acre. When this limited series is sold the price will be \$50 and when the entire issue is sold they are bound to be at a handsome premium, for judging their value by their producing power, which is the business method, they would be worth \$500 an acre on basis of ten per cent earnings or \$1,000 an acre on five per cent basis. Where else can you buy an investment of absolute security for \$30 with an earning value of from \$500 to \$1,000? Lose no time in taking advantage of this introductory offer. It will not last long. Fill out the attached application blank for as large a certificate as you are able to buy, sign it and mail at once with a bank draft for the amount to the

United Development Company

ANGUS MCKINNON, General Manager
810 Olive St., Saint Louis, Mo.

Note—For business convenience and facility in reaching our field we have established our central office in St. Louis, Mo., where we should hereafter be addressed. UNITED DEVELOPMENT CO.

(Cut off here and mail to-day.)

United Development Company,
Box 583, St. Louis, Mo.
Gentlemen:—I hereby subscribe for one of your Investment Crop Certificates entitling me to one-half the net returns from the cultivation of _____ acres of your East Texas fruit and truck lands for ten years, in payment for which I submit herewith \$ _____ Dollars, it being understood that you are to cultivate said land in the most approved and scientific manner and remit to me my share of the net earnings each year till the Certificate expires.

Signed _____

Address _____

4, 1905.

ity

ther Fruit
Vegetables
Invested.
er than
to the
ived in
given
power
ibed in
ossible
aker on
penses
ted De-
e who,
ds the
or mis-
ve evi-
this ex-
n every

NITY.
ates an
rtunity.
y farm
ound to
ent of
afe and
nd that
ditions
. The
n earth
e have
estigat-
and in
istance
ve ad-
available
ay now
of this
cate as
will get
's prof-
gain.

ALE.
ificates,
up the
\$50 per
ce may
gain in
is now
at \$30
is sold
entire
be at a
their
which is
e worth
er cent
ive per
buy an
for \$30
\$500 to
advant-
will not
applica-
cate as
mail at
ount to

company

anager
is, Mo.
facility in
or central
hereafter
NT CO.

190.

se of your
ne to one
lands for
herewith
nderstood
the most
nit to me
r till the